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CATHOLIC MIND

July-August, 1957

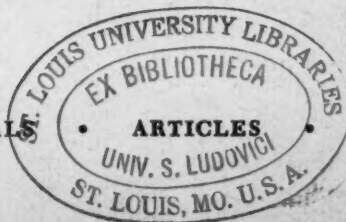
Crisis in the Labor Movement

Quit the UN?

These Gambling Catholics

Selling American Capitalism

PAPAL ENCYCLICALS



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CATHOLIC MIND

55th Year • An America Press Publication

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JULY-AUGUST, 1957
VOL. LV, No. 1132

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Labor's crisis is a moral and spiritual one whose roots are in the movement itself. In all candor labor's enemies today are its dues-paying members and the elected officers of its affiliated organizations.

Crisis in the Labor Movement*

VERY REV. GEORGE G. HIGGINS
*Director, Social Action Department
National Catholic Welfare Conference*

IF I AM not mistaken, this is the first time in the turbulent history of the UAW conventions that a clergyman is being invited to address the delegates every morning in addition to leading them in prayer. Whatever else can be said for or against this innovation, I venture to predict that if it is given a fair trial over a reasonable period of time, it will eventually result in shorter invocations. Under the old arrangement, the poor clergyman, knowing in advance that he would not be privileged to deliver an address, was strongly tempted to expand his invocation into the equivalent of a full-dress speech—much to the discomfort of the weary delegates who are perfectly willing to

stand up for a moment of prayer but would naturally prefer to take their speeches sitting down.

Seriously, though, I am deeply grateful for the privilege and the honor of having been invited by your officers to supplement my own invocation with a few brief remarks.

Frankly it is going to be a sermon rather than an address. I am going to talk to you this morning, not as a labor economist or a labor journalist, but man-to-man as a Catholic priest who is primarily interested in spiritual and moral values.

Let me take my opening text from an important article on the labor movement written several years ago by a distinguished Jewish philosopher and labor economist,

*An address to the 16th Constitutional Convention, United Automobile, Aircraft and Agricultural Implement Workers (UAW), Atlantic City, N. J., April 8, 1957.

Mr. Will Herberg, a very dear personal friend of mine and a man for whom I have the deepest admiration and respect. Mr. Herberg's article reads as follows:

The lack of a labor conscience . . . is, in a sense, the basic problem of American trade unionism and is closely linked with its lack of philosophy or long-range perspective. It is a problem that has its historical, sociological, and . . . theoretical aspects. The phenomenon of 'double morality,' one ethic for private life and another for the organization involved . . .

But what I want to stress here is how little religion has been operative in the lives of leaders and rank and file workers alike in their capacity as members of the labor movement. Among Catholics, and they constitute a very high proportion of organized labor, there has been an almost total divorce between their religion and their labor activity. Recent efforts . . . to make their religion relevant to their responsibilities in the labor movement . . . have met with bitter opposition on the part of the most prominent Catholic labor leaders, who insist that the place of religion is in the church. As for Protestants and Jews in labor's ranks, their outlook on social questions and the relevance of their religion, if they have any, to their labor concerns never so much as enters their minds . . .

In my opinion, this is not a completely accurate or thoroughly balanced appraisal of the problem of religion and labor. On the contrary, it is my firm conviction that the American labor movement, in spite of its current problems, is basically sound from the point of view of Christian social ethics and, in spite

of its many short-comings, a tremendous influence for good within the American community. To our way of thinking, it has certainly justified the encouragement and support which the Catholic Church has given it over the years and which it will continue to give it.

Nevertheless there is more than enough truth in Mr. Herberg's criticism of the labor movement and his indictment of the rank and file to give us serious pause and to warrant a good examination of conscience all around.

Let us face it very frankly. The labor movement at the present moment is confronted with a very serious crisis—perhaps the most serious crisis in its entire history. It is basically a moral and spiritual crisis and one which has its roots within the labor movement itself. Generally speaking, in the past the labor movement could, with a certain amount of justification, blame its troubles on real or alleged enemies outside its own ranks—unfriendly legislators, anti-union employers, or a biased and prejudiced press.

At the present time, however, it must be said in all candor that labor's principal enemies are dues-paying members and elected officers of its own affiliated organizations. Needless to say, the labor movement still has a number of other enemies outside its own ranks. The traditional anti-labor forces referred to above are still at work, although to a considerably lesser extent, in my opinion, than they were when the UAW was founded. Be that as

it may, the labor movement's principal enemies, I repeat, are today within the fold.

Labor is now discovering that no particular class of people in society has a monopoly on virtue, not even the workers. If the belated discovery of this self-evident truth is temporarily causing the labor movement a certain amount of embarrassment and discomfiture, in the long run it will undoubtedly be good for its soul. It will develop within the labor movement a certain sense of humility, and humility, after all, is the mother of all the other virtues.

When I speak about the moral and spiritual crisis confronting the labor movement, I am not referring exclusively to the minority of unfaithful servants who have been or will be uncovered or exposed by the McClellan Committee or by the Ethical Practices Committee of the AFL-CIO. In the final analysis, they are merely surface symptoms of a deeper disease in the labor movement. They are merely symbols, if you will, of a decline in moral and spiritual values on the part of the rank and file, which shows itself principally in a lack of interest in union affairs and an unwillingness to relate morality to the everyday problems of the labor movement.

In this connection, I think it will be obvious that the moral health of the entire labor movement is

forged in the workshop of the local union. The health of the local union is forged in the soul of individual rank-and-file members. Congressional investigations, Ethical Practices Committees, Public Review Boards—these are all to the good, but, at best, they are only a partial solution to the moral and spiritual crisis confronting the labor movement at the present time. They are useful and perhaps even necessary instruments or means of implementing a minimum code of trade union morality. But they can accomplish very little unless the rank-and-file are convinced that they have a moral obligation to assume their full share of responsibility for the conduct of union affairs.

In other words—and here I agree completely with Mr. Herberg—the only adequate solution to the crisis confronting the labor movement at the present time is a profound renewal of moral and spiritual values. Permit me to add, if I may, that this will never come about unless the rank-and-file get down on their knees with regularity and say their prayers.

Speaking of prayer, let me add a parenthetical note about the admirable tradition of opening labor conventions with an Invocation. This practice is observed at the present time by the overwhelming majority of unions in the United States,

regardless of the religious affiliation of their officers. I have never heard anybody in the American labor movement seriously question, or object to the practice either publicly or privately. It is simply taken for granted by the majority of American trade unionists as the proper and the normal thing to do.

This is one aspect of the so-called American way of life in which we can take legitimate pride. Obviously, however, it would be very naive to exaggerate the significance of ceremonial prayers at labor conventions or other public gatherings. As the well known economist Peter Drucker recently remarked about similar "bows" to religion in the United States, they are "outward and superficial observances and perfectly compatible with a completely irreligious life." Nevertheless they are symbolically rather important, for, as Drucker continues, they at least "indicate a positive emphasis on the part of American society on religion and morality."

I thoroughly agree with Mr. Drucker, but I would like to emphasize in passing that we must not be satisfied with these formalities, these ceremonial bows to religion. Rather we must conscientiously strive to deepen our religious convictions and to narrow the gap between religion and life and, specifically, in this case, between religion and labor.

Fortunately a great deal of progress is already being made in this direction. A good beginning has al-

ready been made by the AFL-CIO and by many of its affiliates in regulating the administration of union funds and a remarkably good job has also been done in cleaning out the Communists. The labor movement has made a significant contribution in the field of community welfare and to the cause of international social justice.

But a great deal more remains to be done. The fact that uninformed or unscrupulous critics of labor have exaggerated its faults for their own anti-union purposes can no longer be cited as an excuse for labor's failure to wash its dirty linen and to wash it in public if necessary. And over and above the problem of dirty linen—racketeering, racial discrimination in some unions, jurisdictional squabbling, etc.—there is the even more important problem of labor's being too sensitive to legitimate criticism of its own economic, social and political policies and too prone to exaggerate the merits of its own case and to magnify the faults of the opposition.

This lack of maturity is particularly evident in some of labor's periodicals—which do not even pretend to give both sides of controversial questions. In this respect, the labor press is no different from the official press of many influential business organizations. But two wrongs don't make a right. The time has come for both groups—unions and employers' associations—to make a good examination of conscience and to amend their ways accordingly. Neither group is a sacred cow;

neither can expect to be immune from criticism. They are both subject to the same moral law. They are both answerable not only to their own constituents but to the general public as well. They are both living in glass houses, and consequently they ought to stop throwing stones at one another in the form of purely partisan propaganda. Or, to put it another way, they ought to start thinking more about their duties and less about their rights, for the surest way to forfeit the latter is to neglect to fulfill the former.

As I have indicated, the principal obstacle standing in the way of these reforms is not the corruption or the ineptitude or the limited vision of a minority of labor leaders, but rather the apathy and indifference of a large segment of the rank and file. In all fairness, however, it should be added in conclusion that this problem of rank and file apathy—which, I repeat, is basically a moral and spiritual problem—is not confined exclusively to the labor movement. It is the everlasting problem of democracy—how to get free men voluntarily to assume responsibility, day in and day out, for their own economic and political welfare and for the common good of society as a whole.

Democracy is based on a sense of the priceless dignity and worth of the individual man coupled with a sense of the dependence of all men on one another—a sense of working together to make it succeed. It is a government of, by, and

for the people, not as isolated individuals, but as brothers living and working together, with a minimum of external compulsion, for the common temporal good of society.

It speaks well for poor human nature that men should even try to make such a system of government work, for the demands which the system makes upon its citizens, one and all, are almost superhuman. Indeed, they are superhuman in the final analysis, for democracy cannot long survive without the help of God or—to repeat a warning we have already sounded—unless the rank and file get down on their knees with some regularity and humbly and fervently say their prayers.

One final word. I finally depart from this rather serious manuscript and again I speak as a friend of your movement and I don't think I have to belabor that point. I wasn't here yesterday, but I gather that you started off as I expected you would with a frank discussion of the question of the McClellan hearings and racketeering. I have only one word of advice which I would leave with you as a friend of the UAW. I haven't said this to your officers or to any of your other members until now. I know perhaps a little more about the general labor movement in some respects than some of you who were in the CIO were in a position to know.

I would plead with you for God's sake not to approach the problem of racketeering as though you were a lily white organization sitting in

judgment on the rest of the labor movement. You are in the united labor movement, you are a member of the family, there are faults in every labor union that I know anything about, God forgive me for saying it, even in the UAW.

I think the attitude of the trade union movement today, as you face the crisis arising out of the McClellan hearings, ought to be a family approach to the problem, all members of the same trade union family not sitting in judgment on one another but trying to help one another solve the common problem. I think I know that you know what I am driving at in saying that, but I would hate to see any one group, whether it be an AFL group sitting in judgment on the CIO as they used to do in the old days for being slow in driving out the Communists or a CIO group sitting in judgment on the AFL for being allegedly slow in clearing out the racketeers. That is not labor unity. There is no CIO or AFL today. There is one united labor movement. God give you all the grace to make it succeed as we hope it will.

One last word. It is not for me to talk about the Public Review Board, because I gather from the papers that I am going to be a member of it. But I want to say one thing. I don't expect the Press to cover anything I am saying, because this is an introductory talk of no importance, but if they do cover anything on the speech, I hope they cover this.

Raymond Moley, in this week's

issue of *Newsweek* has an article on the Public Review Board. He makes fun of it, which is all right with me. That is up to Walter Reuther to answer what he says about the Review Board as such. But then he goes on to say that Walter Reuther has appointed a hand-picked group of men who are going to be a rubber-stamp for the UAW. I understand the same charge has been made by the Mayor of a well-known industrial city in the Midwest.

I don't want to take that kind of criticism too seriously, but if Raymond Moley thinks that this group—leaving myself and the personal element out of it—is a rubber-stamp group that is coming in to give its official blessing to everything that the officers of the UAW have done or will do in the future, he is wrong. This is the type of reaction to the labor crisis that we could well do without. I don't know what they want the labor movement to do. The official AFL-CIO leadership has come out and said very flatly that they want to cooperate with the Committee. They are perfectly willing to support the right kind of legislation if it is necessary to clean up certain types of abuses. They are doing everything they can through the Ethical Practices Committee to clean the problem up from within. Reuther and the UAW propose an honest-to-God Public Review Board as one further step to help it. Then a national magazine comes along and makes fun of it and writes it off as a bunch of rubber-stamp people

who are coming in to approve everything you do.

It is the wrong way to go about the whole problem of Labor-Management relations. It is cynical, and if I didn't have a sense of humor I would take it as a personal insult to myself, that any group of six or seven men who have enough to do without getting on Public Review Boards, are big enough fools to come in and give their reputations away by approving everything that is done by the membership or the leadership of any union.

I will say this, that I would ex-

pect that in the work of the Public Review Board, if I may look ahead, there will be many a time when that Review Board will put its stamp of approval on what the leadership of the Union has done, and many a time when it will disagree with the rank and file. I don't buy for a minute the facile easy explanation that the problems of the labor movement are due to the leadership that the labor movement has. I think the leadership of the American labor movement, by and large, is pretty good. It is probably a little better than the rank and file deserve.



Religion and Community Life

Anyone who has had any contact with slum clearance, neighborhood conservation or community development knows that many physical problems can be solved through sound architecture and city planning. The missing element in our city-saving schemes is a spiritual one. New factories, housing developments, recreation centers, codes, laws and inspection schedules do not make communities. The fidelity, morale, initiative and competence necessary for citizens to sustain community life can only come from the wellsprings of trust, inspiration and sacrifice that are fostered in the soul by religious formation and experience.—

Dennis Clark in SOCIAL ORDER, November, 1956.

*There is but one God, Author
of both religion and science.
The life of the religious man
of science, therefore, cannot
be sundered into two incom-
penetrating spheres.*

Religion and the Scientist*

LAURENCE J. MCGINLEY, S.J.
President, Fordham University

IT IS a privilege to welcome to this special Mass in this great Cathedral today, delegates to the one hundred and twenty-third Meeting of the American Association for the Advancement of Science. It was a small band of far-seeing men who formed your organization more than a century ago. That they built well, your fifty-two thousand members from every field of science and the two million members of your affiliated societies bear witness. Our beloved country bears witness too, that, owing in great part to your strong leadership, American science could rise to the mighty challenge of World War II and the demanding decade that has followed. Signifi-

cantly, your association has grown not in breadth alone but also in depth. Pursuing your stated purpose "to make science more effective in promoting human welfare," you have this very week turned your attention to the social responsibility inherent in the scientific revolution you have achieved.

In this very effort to see your function in terms of the human community, you touch upon the question of the value and the destiny of the human community as such. It is a community which was never before so dependent on science for military defense and economic survival—and at the same time never before so hungry for moral strength

*A sermon delivered at the "Science Mass" on the occasion of the annual meeting of the American Association for the Advancement of Science and under the sponsorship of the Albertus Magnus Guild, St. Patrick's Cathedral, New York, N.Y., December 30, 1956.

and the inspiration of a meaning to life that only religion can give.

In sponsoring this "science Mass," the Albertus Magnus Guild of Catholic Scientists has served well both science and the Christian tradition. Thirty years ago Alfred Whitehead said, "When we consider what religion is for mankind and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them." Five years ago His Holiness, Pope Pius XII, in stressing the importance of harmony between the teachings of Christianity and scientific progress, described it as "a harmony without which no civilization is worthy of the name." It is befitting to this occasion that we consider the relationship between religion and the scientist: what harmony our generation has achieved, what problems remain for our cooperative solving.

The Problem of Coexistence

The problem of the relationship between religion and the scientist may be posited on two levels. The first is the social level, the relationship between two groups: the theologians and the scientists. It is a problem with a long history and in recent years an increasingly happy one. I call it the problem of coexistence.

In this relationship, some important harmony has been achieved. There is today no longer any charge of contradiction between the particular findings of science and the doc-

trines of the Christian Church. The Genesis and Geology debates and the Galileo affair are items of historical interest only. In the light of our present knowledge, both controversies seem logically unnecessary, however inevitable they were in their historical circumstances. In these two cases, as in most other historic duels between science and religion, there was truth and error on both sides—and the sad fact of the matter is that both individual scientists and individual theologians were overzealous in propagating their private brand of orthodoxy. Today, speaking to scientists and as a theologian, our Holy Father can say, "We are humble servants, pilgrims to God through nature and truth, the agents of a joyous adventure. Your task is to know and to increase humanity's treasures of knowledge. It is a work of love, not of dissension, akin to the work of the Church."

The polemicists of the Enlightenment would have marveled at the collaboration of today's scientists and theologians in unraveling the secrets of the Dead Sea Scrolls. We have grown toward a solution of the problem of coexistence through mutual understanding, sympathetic interest and clear, patient discussion. Full solution of the problem will lie along that same path.

In his concern for the truths of revelation, the theologian must not lose interest in the secrets science has wrested from nature. Cardinal Suhard said well, "There are discoveries of the intellect which we

have not the right to ignore or underestimate." The quantum theory of Bohr and Planck, Einstein's relativity, Mendel's laws of genetics—these are great triumphs of the human mind over matter, bringing order out of chaos and spiritualizing the data reached by our senses. The man who does not know discoveries such as these is poor, not only as a scientist but also as a man. In particular, the theologian must cultivate a positive appreciation of the role of science and a great respect for its methods, its problems, its liberty and the humility of the driving curiosity which can make a young scientist follow Pasteur's advice, "They will tell you to prove your hypothesis is right. I tell you to prove your hypothesis is wrong." He must remember that it was our Holy Father himself who said, "What thing is then this spirit of infinitesimal man, physically lost on the ocean of the universe but daring to ask his extremely limited senses to discover the countenance and the history of the boundless universe and then succeeding in revealing both of them."

The scientist too must seek to understand that science alone cannot answer the great problems of our day; that there is in theology both a consistent method and an evaluated content; that the validity of facts discovered confers no infallibility upon the discoverer's theory of life. There was no lack of technical competence in the Nazi scientists who used their talents to snuff out the lives of fellow hu-

man beings in gas chambers and crematories. No matter how intriguing, how time-consuming his personal scientific labors, the responsible scientist today must take his part in finding his function in the human community and acknowledge that a methodology different from his own may well be needed for the final answer.

The problem of coexistence not only can be solved—it must be solved. For all concerned, the words of Cardinal Newman are still eloquent, "What I would urge upon everyone, whatever may be his particular line of research—what I would urge upon men of science in their thoughts of theology—what I would venture to recommend to theologians when their attention is drawn to the subject of scientific investigations—is a great and firm belief in the sovereignty of truth."

The Psychological Level

Today the problem of the relationship between religion and the scientist has moved to another, deeper level. It is the personal, the psychological problem of reconciling in one human mind the seemingly conflicting motivations of the questioning researcher and the devout believer. The same hand can hold the test tube and the rosary. But can the same spirit be goaded by the relentless drive of human doubt and still surrender in total commitment to divine faith? Man is a unity needing both science and religion to reach the full dignity of his perfection as a human being.

How may he accomplish this without rending his soul asunder? This is the problem of integration. It is crucial in a world of expanding science and deepening religious need.

One factor in this problem of personal, psychological integration has been well expressed by Professor Richard Feynman: methodological doubt is for the scientist an essential for scientific progress. It is not merely a helpful instrument, casually employed. It is a deep, abiding mental attitude. Nothing is taken on faith, on the word of authority. Only the laboratory-tested phenomenon, only the computing-machine-approved equation is acceptable—and then only with reservations. For tomorrow may bring a better theory with more economy of explanation and more acceptability. "It is absolutely necessary for progress in science to have uncertainty as a fundamental part of your inner nature." These are the mental attitudes which make it psychologically difficult for many a sincere scientist today to believe completely and give himself without reserve to his God.

And yet on every side the scientist is aware of the incompleteness of his own answer. With others of his human community he shares moral convictions and lives by them, though they cannot be reduced to scientific law. He knows of the strength and courage and inspiration possessed by the believer. As a human being, as a father of a family, as a citizen, he encounters values that demand an absolute,

values that have their meaning and strength from without the scientific world. He is a man before he is a scientist. He has a human vocation and somehow he must cope with it. Unless he does so, he must either live a truncated life, a partial human existence, or he must dichotomize his living, living rationally as a scientist, irrationally as a member of the human community.

For it is irrational to act humanly, morally, ethically without an absolute. As a man, he feels impelled to find the solution to his human vocation. As a scientist, he is driven to know. If God exists, then He is the most important factor in our whole human situation, the key to the full interpretation of science's partial grasp upon reality—and no man can be disinterested. If there is a God, then He is not only infinite truth but infinite goodness to be believed in, to be obeyed, to be worshiped. If there is a God, there is more to life than reason; there is a reality and an infinity of love.

To the extent that the problem of religion's integration in the life of the modern scientist is psychological, its solution must be personal. The Church herself can only point out some paths, remove some obstacles, inspire the will to live—and pray.

Integration Possible

That it is possible to integrate religious belief and scientific integrity is evident from the lives of men like Mendel and Boyle and

Sir Edmund Whittaker, from the lives of thousands of Catholic scientists in our universities today, from the very fact that you kneel together in prayer this morning. Basically the scientist's problem is no more difficult than that of any other human heart caught in the tension between love and duty. Others whose sincerity he must respect, as they respect his, have found a resolution within the framework of the values he approves. Religion has given to them an understanding of man and of his world, a purpose in life and a power to fulfill it, a pledge and a path toward eternal happiness. With this they have also achieved an intelligibility of their scientific function that their own disciplines could not give: the power to "think God's thoughts after Him," as Kepler once said, to "contemplate the substance of this Creator whom science has met along its path, unveil His outlines and point out His features," in the words of Pius XII.

God reveals Himself to the humble, the honest, the patient, and the persevering. These are the natural virtues science can fashion—the humility of a Newton facing the mysteries of a physical universe like a child gathering pebbles of truth on the shore of the ocean of knowledge; the patient perseverance of a Marie Curie separating a few milligrams of radium from tons of uranium ore; the honesty of the man of research, crediting the knowledge garnered from others who have gone before him and reporting the work

of a lifetime so that the whole world can check each step and each resolutely discarded theory. Such virtues, supernaturalized, prepare for faith and build for sanctity.

The basic humility of the scientist in his professional task of observation, theory and expression can indeed be of help to him as he studies the religious dilemma within his soul. If the problem of integration seems insoluble, he will find, I think, two derelictions of his own high principles—he has yielded to habit in transferring the methodology of science to religion, and he has been uncritical in comparing the science of his mature understanding with the religion of his childhood recollection.

We do not measure light with liquid measures nor heat in inches. Faced with dimensions of reality, such as purpose or moral conduct, which are larger than the methods of the natural sciences can encompass, the scientist by his own code can neither ignore them nor measure them awry. "We are not creators: we create neither the world, nor truth. They are the standards to which our minds must conform" (Pius XII). None of us can dictate to reality the methods of its revealing. Even the methodology of doubt must have a reason for its use and a limit to its validity. Reality itself is the ultimate determinant of the methods for its investigation.

Faced with the realities of the spirit, the scientist must also realize that there are different levels of knowledge and that philosophical

and religious concepts may represent reality as truly as does science. With differing approaches and differing certitudes obtained, it is as unfair to equate them as to equate poetry and topology. The certitudes of faith are not only intellectual certitudes. They are that and they are much more; for they involve a total commitment of the individual to the Author of faith, a God who neither deceives nor can be deceived.

The certitude of faith is not only reasonable, it is reasonably the most powerful of certitudes since its motive is infinite truth. There is a discipline in theology as truly as in science, a critically justified position, a set of tested methods to uncover truth. It is a failure in scientific reverence for truth to thrust the rationalism of the laboratory into the religious sphere. And it is a special dereliction of his high calling when the scientist ponders religion in the kindergarten phrases of his childhood recollection. Religion thus naively conceived is as unworthy of his attack as a science-fiction comic strip would be of his defense. Only by bringing to the ultimate questions of human life the same reverence that he brings to his scientific tasks can he attempt to solve the problem of religious integration and penetrate into the meaning of himself, the visible universe, and the destiny of both.

There is but one God, Author both of religion and of science. To Him each human person bears his own unique relationship, his per-

sonal vocation. The life of the religious man of science cannot be sundered into two incompensating spheres. He too has his unique vocation—to praise, to reveal and to redeem.

Praise is an act of the intellect and "science is one of the highest praises of God, the understanding of what God has made" (Gilson). To the believer, as Jean Ladrière has pointed out, scientific research is not a quest reluctantly tolerated: it possesses positive value. For the truth accessible to science is part of the whole truth which man is to discover by the means God has placed at his disposal and research is a work in genuine praise of God when it fulfills scrupulously the requirements of its own discipline. In itself, independently of any economic or social benefits, the discovery of the vestiges of God in His creation has a religious value. It is praise of God.

Through the historical fact of the Incarnation of His Divine Son and the institution of the Christian Church, God has committed to us a supernatural revelation about Himself and our destiny in Him. Side by side with this supernatural revelation is the natural revealing of those truths which God has willed to be discovered through the instrumentality of man's intellect searching out the secrets of the physical universe.

In this unceasing quest for truth, the religious scientist finds his vocation. The facts he discovers are as truly "of God" as those mediated by God's Church. In fact, were sci-

ence not existent the Church would eventually have to invent it, so that the full Christian mission of penetrating reality to the last iota of created perfection might be accomplished. It is the unique vocation of the religious scientist to share consciously in this sacred task.

There is one final glory in the vocation of the religious scientist—to share in the redemptive mission of the Christian Church toward the created universe. Obviously, a universe which was once the home of the Incarnate God cannot be an object of disinterest to His Church. Since the day when the Son of God assumed matter into personal union with Himself, it has been inevitable that His Church should manifest concern about the world of material creatures. Long before the natural sciences grew of age, she defended the reality, the dignity and the destiny of creatures against false philosophies and false mysticisms

alike. For the Christian viewpoint is not "other-worldly"—it is humanistic, total, real.

However much the world may be regarded as a stranger and an enemy in other philosophies and creeds, to the Church it is a helpmate, in travail and in bondage until it too shares in Christ's redemption. Somehow, ultimately, and indeed mysteriously, the universe that was a home to man in Paradise—and never since—will be a home again. Meanwhile, it is the Christian's coredemptive task to give to every bright new creature man can fashion or uncover that commitment to Christ which only man can give and to do this by an ever deeper knowledge of created nature and an ever more disciplined dedication of its use. This is the meaning of the role "to restore all things in Christ." This is most specially and most sublimely the redemptive vocation of the religious scientist.



Root of the Social Question

The social question is a problem within a greater problem, and that greater problem is the one created by the gradual practical abandonment of God in social-economic life, and the worship of an imagined human self-sufficiency. For the real root of the social question is the failure of men to govern their actions in the industrial world as befits their nature and destiny as men and to treat other men accordingly. Now this failure has its root in their practical social apostasy from God.—C. E. McGuire, S.J., in *the CANADIAN MESSENGER OF THE SACRED HEART*, May, 1957.

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Once we take leave of common sense in our dealings with any human concern, whether it be an incidental like gambling or an essential like philosophy, we do violence to the nature God gave us.

These Gambling Catholics*

MOST REV. ROBERT J. DWYER
Bishop of Reno

I HAVE set before me tonight a most exhaustive task. It is to talk about a subject which is practically unlimited in scope, and might well, should I attempt to do it full justice, keep us here far into the small hours of the morning. The subject, basically, is common sense. But in what might be called its ramifications and anfractuositities, it could easily include the entire apology for Christian philosophy and ethics, with excursions into allied fields such as literature, the fine arts, and the drama. It is with difficulty that I shall restrain my roving imagination and confine myself to a few of the more salient points.

But already, from the crestfallen

look on your faces, I know that you are disappointed. And I know the reason why. You have been brought here under the most shameless of false pretenses.

This has been advertised, I understand, as a lecture on gambling. And you have come, note-books in hand, to jot down such stray hints on that fascinating art as the Bishop of Reno might vouchsafe to divulge—it being taken for granted that he, whether by vocation or avocation, is an authority on the subject.

Nay, more, you have paid good money to gain admittance here, with a practical eye to the time when you, along with hundreds of thousands of less fortunate Americans,

*An address at the National Convention of the Te Deum Forum, Omaha, Neb. April, 1957.

will hitch up your ox carts and head west for Reno or Las Vegas, there to try conclusions with Lady Luck.

Alas, I confess that I am a party, albeit an innocent one, to this monumental imposition upon your good nature. Nobody in the wide world, much less the state of Nebraska, would walk a block or pay a thin dime to hear a talk on common sense, whereas, such is the depravity of our nature, we will assemble in throngs to hear a few choice tidbits of advice about gambling, how to make your fortune at fortune's wheel.

You might as well face up to it and acknowledge the truth: you came here with that expectation. You will return to your homes tonight—or tomorrow morning—disillusioned and embittered. The *Te Deum Forum*, I am instructed to tell you, does not undertake to refund your money.

But as a preliminary to my trite and threadbare topic, I might remark in passing that Catholics do gamble. This is a secret hidden from the foundations of the world, and is now revealed for the first time. Doubtless I am guilty of a most unclerical daring in discovering it. But having gone so far, I shall add to it a further startling revelation: Protestants are also known to gamble. And if you will edge closer on your seats and cup your ears, I shall break the last seal of confidence by telling you, though under strictest secrecy, that gambling is not unknown even among our Jewish brethren.

The point is, of course, that gambling is pretty much a universal human trait, a behavior or culture pattern that is found to be practically co-extensive with the race. It varies in its hold and its intensity, in its extent and its daring, but there are very few peoples, primitive, semi-civilized, or civilized, among whom it does not manifest itself in one form or another.

I do not say that it is as deep-seated or as ineradicable a trait as eating or sleeping, though it has come under my observation of late years that there are a great many people who would much rather gamble than eat or sleep.

History of Gambling

Nor is there any clear-cut rule by which the distribution of the gambling trait is demonstrated. The Indians of the northwest coast, in the palmy days before MacKenzie, Lewis and Clark, and the British and American sea-dogs broke into their fog-bound Arcadia, were spectacular and inveterate gamblers, perhaps the most zealous of all. They held to the institution of Potlatch, whereby it was expected that the millionaire of today should gamble away his entire fortune tomorrow, become a pauper overnight and a slave to boot, only with the happy prospect of winning back all his possessions and his liberty the next time his turn came around.

It is a method of exchanging goods which one suspects has been recommended to the Federal Bureau

of Internal Revenue, with the difference that the Bureau prefers to play for keeps.

The Chinese, heirs to one of the oldest and most advanced of historic civilizations, have been gamblers from immemorial time. The poor coolie of American lore, building the transcontinental railway, and gambling his entire earnings away overnight, was simply conforming to his inherited culture pattern and acting like any self-respecting Chinaman was supposed to act. One of the more agreeable traits about the Russians is the fact that they are for the most part fanatical gamblers, even those who talk loudest about dialectic materialism and economic determinism. It may even indicate a chink in the armor.

Modern America, need I add, yields little or nothing to any nation in its fondness for gambling. It comes by it legitimately; it is in the blood which flows in our veins, whether Irish or Scandinavian, German or Italian. The Puritan strain which was so strong in Colonial America and still remains so powerful a determinant in the national complex, was always more successful in passing laws to restrain gambling than it was in persuading its own devotees to give over the practice. Indeed, some of the oldest and least reputable forms of American gambling trace their ancestry back to the New England of the Mathers and Jonathan Edwards.

In other words, when we talk about gambling, we are discussing a trait which is so deep-rooted in

humanity as to be practically ineradicable. I do not say it cannot be eliminated or restrained. I merely say that if you can kill it here it is almost certain to spring up there. There is a certain protean quality about it that refuses to stay dead. In thus recognizing its peculiar staying powers, I am at one, if I may say so, with the whole long line of Popes and bishops, who, since the institution of Christianity, have dealt at first hand with human nature, with or without sanctifying grace.

Why Men Gamble

Now the root of gambling, its fount and origin, is amusement. Men gamble because they enjoy doing it. They do it for recreation, for the thrill of getting (or so they think) something for nothing. They do it because life is drab and they are bored with it, because they are married to slattern wives, or wives to stupid husbands, or because they seek the thrill that does not come from herding sheep or plowing fields or harvesting grain, or, in our times, from keeping books or selling insurance.

It may be argued that gambling is not the highest nor the most intellectual form of amusement, though I am not at all sure how valid that argument is, at least for the vast generality of mankind. It may not rate quite the same serious regard as the theater or athletics, but even there the point of the debate is easily confused by the type of theater you are talking about or the form of the sport indulged in.

I confess that, so far as I am able to see, there is remarkably little to choose between the bloody mess of a deer-hunt, or the almost equally bloody mess of the football field, and a quiet session with the well-known one-armed bandits. On those rare and rather awful occasions when I have been exposed to an evening at television, I have pondered in my heart if the prejudice against roulette is well-founded.

Please understand me: I am a Puritan of the Puritans. I despise gambling personally quite as much as I do athletics. My question merely regards the matter of our consistency.

Incidentally, the mention of television serves to illustrate the hold gambling has over the American public. It also illustrates how a change in name or in technique serves to make gambling respectable. Because, of course, much of modern television is given over to gambling. The managers and directors of the great national hook-ups would deny this with injured righteousness, but the fact remains that the great bulk of the give-away programs, the quiz programs, the make-a-fool-of-yourself programs, is nothing more than a pious or domesticated form of gambling.

Horse-racing, notoriously, is tolerated and approved in many communities and commonwealths, though it is very obviously a form of gambling or a thinly-veiled excuse for it. Seemingly, there is something about the dignity of a noble steed racing around a track

which is lacking in the more plebeian or pedestrian practice of matching numbers on little square pieces of ivory.

Need for Regulation

Now there is no question but that public gambling needs to be regulated. Nor is there question that if certain communities wish to regulate it out of existence, it is their right and privilege to do so. It might, conceivably, conduce to public morality if gambling could be altogether eradicated, expunged from the culture pattern, though I am afraid that it would prove difficult if not impossible to establish that point.

It is interesting, simply by way of comment, to contrast the popular attitude toward gambling laws with the ordinances proposed for the regulation of the sale of indecent literature. Certain minds, often describing themselves as liberal, accept the first without protest or demur, but are prompt to raise a howl of complaint in regard to the latter. Liberty is curtailed in either case, but I am frank to say that I fail to see that there is anywhere near the public danger from gambling, even if all the controls were removed, than there is from the curse of salacious literature placed within the reach of the immature on the newsstands of the nation.

It is equally instructive to contrast our attitude toward gambling as an amusement and gambling as an accepted form of business investment, clothed with all the dig-

nity and rectitude of the stock-market. We have somehow made up our mind that the croupier is a low and despicable fellow, but that the dapper investment salesman who persuades us to put our money in a dubious uranium mine is a respectable man and brother.

Let us at least be honest; the American craze for making money through stock investment is as much a form of gambling as those types which candidly advertise themselves as such. And a case might well be made to support the contention that if the nation has suffered harm, the harm that has come from unwise investment far outstrips the harm that has come to gamblers at the table.

What, essentially, we are concerned with in all this is excess. Man, unfortunately, is given to excess; it is a constant reminder of our weakness, of our fallen human nature.

The problem is to control excess without destroying those values, relative or absolute, which excess would abuse. It is a problem for the individual in the recesses of his own soul; it is a problem for the Church as the guardian of conscience and public morality; and it can and does at times call for the intervention of the state.

As for gambling, the Church, with her steady voice, has called consistently for moderation. She has never condemned it outright, any more than she has condemned the theater, for all its transgressions, or the screen or television, for all their po-

tential follies, or sports, with their threat of overindulgence.

But she has not hesitated to brand as sin, and even as grave sin, those excesses which would destroy personal integrity, or expose a man to loss so considerable as to jeopardize society and, above all, his family dependents. Her rule is the rule of reason. She is content to let the matter rest there.

It cannot be said, however, that the record of civil government approaches anywhere near this consistency. The record is spotty, and on the whole marked by a certain capriciousness. It would be well, surely, for America to review the rationale of its general attitude. Very emphatically it is not my purpose here to suggest recommendations.

Regulation is necessary, perhaps by even more stringent legislation than we have at present. But at the same time I cannot help feeling that a greater good would be served by a closer accommodation to those basic realities of human nature which are at the root of the matter. I certainly have no quarrel with the general effort to legislate people into goodness. The question, simply, is whether they can be legislated out of what is in itself good or at least neutral, and evil only by excess.

Too Severe Catholics

So much, my dear and long-suffering auditors, for gambling. If it has served as a bait to get you here, it has served equally as the springboard for what I really have in

mind to talk about, the common sense of Catholicism. Mind you, of Catholicism, not necessarily of Catholics. Doubtless there are those of the household of the Faith who would quarrel violently with the position of the Church in regard to gambling; those who would agree with the Puritans that the only good gambler is a dead gambler, and that the only way to control gambling is to root it out. But this is no more than to say that there are always Catholics who are infinitely more Catholic than the Church, and who would commit her, were they able to do so, to their own peculiar version of orthodoxy.

It is high time that we should get down to a definition of terms. What, actually, is this thing called common sense, and which, as has so often been remarked, is chiefly noteworthy because of its extreme rarity? It is not in the least to be confused with popular fad or fancy, with the fleeting and evanescent attractions of the moment. It is the very reverse of the theme of Mozart's sparkling opera, *Così Fan Tutti*—"Everybody's Doing It." It is at the same time much simpler and much more serious.

It is, basically, our conformity with the natural law revealed in the very terms of our creation and our constitution as human beings under the Supreme governance of God. It is our recognition of the absolute importance and binding force of the divine positive law which God has made known to us in view of our sonship and our

heavenly inheritance. It is the clear realization of what is forbidden to us as sin, as harmful to ourselves or to society, of what is commanded as virtue, and what is permitted to us within the limits of right reason.

It might be summed up as our compliance with the rule of reason the God of Infinite Reason has established for us.

But what, then, is particular about Catholic common sense? Simply that with the Church as our infallible guide in whatever relates to the natural or to the divine positive law, and in what things are permitted and in what degree, we of the household have a much clearer, a much readier grasp of the total situation. We are not stumbling around like anguished souls seeking the answer; the answer is given us. And we have, moreover, the long tradition of the Church to fall back upon; her age-old familiarity with the wiles and peculiarities, the potentialities and the saving honesties of our human nature.

Saints vs. Puritans

It was our Divine Lord Himself who set the pattern of our reasonable service. By it we owe absolute fidelity to God, absolute loyalty to His love. But the supernatural life of the spirit to which He has introduced us is not a life at variance with the nature with which He originally endowed us. What is good in nature is capable, through His grace, of its own sanctification. This is even true of those legitimate

joys and pleasures which Christ Himself, during His earthly sojourn, did not altogether despise.

His call to holiness, in other words, was never intended as a refusal of life here below. True enough, certain forms of Christian holiness may call for a deliberate personal renunciation of those pleasures and even entertainments which are legitimate for Christians, but never for an exaggerated attitude of loading them with contempt.

There is all the difference in the world between the saint who renounces the lawful pleasures of the world for himself, and the puritan who would renounce them for the rest of mankind.

The saint is hard on himself; the puritan is hard on others. The saint would begin his heaven here below; the puritan would make this life a hell on earth.

The mainstream of Catholic development is one long essay in the unfolding of the concept of Christian common sense. It is found in the magnificent balance of the Fathers of the Church, those men who, under God, steered the course of the Church between the perils of a deadening state control and a manifest tendency to force absolute renunciation of the world upon all Christians as the only acceptable rule of life. It is found preeminently in the genius of St. Augustine, that monument of Christian common sense, who probed so deeply the question of the Christian's uncertain balance between the present City of Man and the City of God which was

to be his eternal dwelling place. It is marked in the practical wisdom and prudence of the Rule of St. Benedict, which was to set the pattern of the religious life for centuries to come. If Arnold Toynbee's favorite device of "withdrawal and return" have any validity, it may be remarked in the case of the sons of St. Benedict, whose guiding principle was to withdraw from a world in order to salvage and restore it.

Or again, we find it resplendent in the intellectual maturity of St. Thomas Aquinas, giving to the philosophy and the theology of the high Middle Ages that just balance which they so sorely needed to preserve them from those excesses of speculation which might have led them into a pure materialism on the one hand, or a wild idealism on the other, and which, but for his saving influence, could well have resulted in a triumphant Nominalism or a vicious Albigensianism. We trace it again in the victory of the Council of Trent over the forces, both within and outside the Church, pulling away from the center of Christian sanity and spiritual unity.

In the eyes of men there is always something spectacular and attractive about the extremist; the heretic is rarely an unsympathetic figure. The role of common sense is the ungrateful one of keeping one's head while all about men are losing theirs. It is maintaining the balance when it is so much more amusing to upset it. Much of the lack of understanding the Church has met with in her long experience springs precisely

from this, that she has invariably held to the middle course, the golden mean, while the road of excesses has always beckoned to the impatient and the proud.

In the field of philosophy we see this with a peculiar clarity. Christian common sense has maintained a constant and unrelenting fight to hold to the essentials of sanity and sound judgment in the speculations of men concerning that totality of things which is philosophy. It was manifest in the very beginnings of our era, when the Gnostics attempted to make the whole of Christianity a shimmering myth of unreality, floating on the sea of experience. It rose again when St. Augustine was confronted with the choice between Manicheism which declared for the total depravity of all creation and a Pelagianism which would deny the very existence of evil. His solution of the duality of our nature, the life-long struggle between wounded nature and redeeming grace, established the Christian balance on a footing so firm as never to be wholly distorted. It was to reappear under various guises time after time in the long unfolding of history, in the contrast between the exaggerated humanism of the Renaissance and the bitter Calvinism of the Reformers, in the monolithic capitalism of Adam Smith and his school, struggling against the rising socialism of the followers of Rousseau, and in our time, in the violence of communism pitted against a discredited idealism out of contact with reality.

The common sense of Catholicity has had no more eloquent or dedicated defenders than the Sovereign Pontiffs of our times.

Beginning with the harassed Pius IX, caught in the mighty groundswell of the new nationalism, down to our own Pope Pius XII, confronted with the threat of international annihilation, they have constituted themselves the spokesmen to a heedless world of the permanent values of common sense.

Root of Man's Tragedy

In public and private morality, in politics, in economics, in social relations, they have repeated with unwearying fervor the essential message that men must return to the natural law, to the law revealed by Christ, to the rule of reason in all things. What we owe to them, as Christians, can hardly be measured in terms of our present capacity to understand. It will take the long view of history to reveal the magnitude of their work for the salvation of civilization.

The things that count most for human happiness, for the reestablishment of peace and justice and charity among men, are not at all recondite or complicated. They are actually very simple, as simple as common sense. The tragedy of mankind is that man himself finds it hard to realize this. He is always looking for some solution which flatters his sense of self-importance by suggesting infinite complication. He is prepared to do anything but look plain reality in the face.

That is why, in a rebound from the materialism of communism, he prefers to dally with the verbal fascination of existentialism, rather than accept the straightforward account of things as they are which is furnished him by the perennial philosophy of the Christian tradition.

That is why, in seeking for world peace, he is so apt to devise the most complicated and improbable systems of checks and balances, so complicated, indeed, as to defeat all action, instead of availing himself of the obvious machinery of a united Christendom.

The root of the problem is that men will not take mankind, their own nature, as it is, as God created it and as He intends it to work out its salvation, body and soul. They are determined, in the face of all experience, to make themselves over into some preconceived pattern of unreality, either as pure spirits or as absolute materialists.

It is the denial of common sense, in its Christian meaning, which is at the very heart of the modern world sickness. And until men are at last aroused to their folly, there is sadly little to hope for in the way of a restoration of sanity. A little common sense might go a long way toward making the United Nations act like a group of intelligent partners in an essential enterprise, rather than a modern version of the Mad Hatter's tea party.

Once we take leave of common sense in our dealings with any human concern, whether it be an in-

cidental like gambling or an essential like philosophy, we do violence to the nature God gave us and prepare the way for stark disaster.

And we who have the wisdom of Mother Church to sustain us and to keep us in the path of judgment and in the balance of sanity, have more of a duty toward our times than to remark, smugly, upon the undoubted evils of the hour.

We are to give to the world at least the example of men and women who have their feet on the ground, for all our heads may be in the clouds. I sometimes think the best the Christian can do for this generation is to serve as a reminder that there is such a thing as common sense.

And now, as I leave you, I would gladly make up in some slight measure for the manifest injustice that has been perpetrated upon you. I am, alas, no Dale Carnegie to tell you with blithe assurance how to win friends and influence people, nor would it be altogether fitting if I were to set before you the innermost secrets of Nevada's prosperity.

The greatest gamble of all was when God endowed man with free will.

As free agents in a free country, I can only invite you to follow the immortal counsel of Horace Greeley, "Go west, young man, go west!" If you win, I should feel entitled to a reasonable share of your winnings; if you lose, as you most probably will, I shall guarantee to pray for you.

The worthwhile in American capitalism is its reflection of social justice. It is this America should be urging on the world, not some ill-understood and ill-fitting doctrine of capitalism.

Selling American Capitalism*

ARNOLD F. MCKEE

THE suspicion certainly lingers in the American mind that the realities of American capitalism (as we think we know it) are really the answer to the economic problems of the countries of the world.

But so many difficulties have arisen relative to American capitalism that we must, in my opinion, seriously and sincerely ask an immense question: *is capitalism suited to the rest of the world?*

Now the world ought to be acquainted with the American system, for the simple reason that since the end of World War II the United States has sold and given immense quantities of goods and services to many countries. Its gifts alone (including Lend-Lease) exceed \$100

billion. For their part foreign countries have avidly purchased from us all the goods which their carefully-husbanded dollar resources would allow. This strong world demand for dollars and for the goods and services which they will purchase appears a certain feature of the international trade scene for years to come.

Withal, the one thing the United States cannot sell (one of the most striking failures) is American capitalism itself. Curiously, a literally great volume of interest has been shown abroad in American productivity and the goods and services at the end of the chain. But while the techniques command the highest respect, the declared master-technique itself

*Reprinted from *Social Order*, 3908 Westminster Place, St. Louis 8, Mo., November, 1956.

has never "gone across." Although they deeply admire and intensely study many details of the operation, foreign countries seem to display an aversion for some of its fundamental principles.

The great propaganda campaign at home and abroad to sell, not the "Bad Old Capitalism," but "the New Good Capitalism" with such modifications as "Dynamic Capitalism" and "People's Capitalism" have all failed to sell the product.

The campaign has been trying to sell the product to a customer who has a deep mistrust of capitalism for several reasons.

Unfortunately, the name itself has a meaning different among us from what it has abroad. Although domestically the interpretation and connotation of "capitalism" is not unanimously received (see, for example, how oppositely labor and management can understand it), it is nevertheless true that the vast mass of Americans identify it centrally with the private enterprise system. The abuses of capitalism are precisely abuses and are not necessarily inherent to the system.

But the rest of the world distinguishes private enterprise from capitalism, making the latter term essentially include the traditional abuses of capitalism as things inherent to the system. Call it "Democratic" or "Dynamic" or "People's Capitalism," and Americans naturally think of General Motors, Alcoa, U. S. Steel and such institutions and of all the possibilities of big business exploitation and

control, while those who see it differently at once identify capitalism with periodic depression, unemployment, maldistribution of wealth. For many the term also connotes "colonialism."

Another reason why important parts of the world distrust our brand of capitalism is that their leaders in government and culture and education are acquainted with the Great Depression and the Troublous Twenties and Thirties, their unemployment, suffering and hardship. Europe has only lately recovered, and accepts its new prosperity in an uneasy calm. Reconstruction, politically and economically, made a distinct break with many old institutions of Europe, among them capitalism.

A third reason, less colorful but pregnant, for the mistrust of capitalism is the effective propaganda job that socialism and communism have done on it. One cannot but admit that they had a lot of material to work on and little effective opposition.

These are all serious reasons for the refusal of foreign countries to accept American capitalism, and they have not been effectively counteracted to date.

But even if they were not serious, or if they had been answered properly, we should still ask ourselves whether capitalism is suited to the needs of the world. This is so large a question, of course, that here we can only make some leading comments.

Suppose private enterprise were

predominantly relied on in India, China or Afghanistan to accomplish the tasks of raising standards of living, health and education—tasks inexorably imposing themselves by the modern evolution of societies: would such a way be adequate to the tasks of rapid development? The world of economics is not one of categorical answers, but certainly a strong negative looms here.

But, more controversially, what of the large number of moderately and also very advanced countries, many of which have received American aid: have they, too, no use for the system productive of such aid?

Perhaps they could (and perhaps they could not) make more use of the private enterprise system (many of them already have predominantly private enterprise systems) and diminish the place of state intervention. The subject is one of endless controversy. At all events, the first thing the traveller from the U. S. really learns abroad is that 1) the rest of the world is not inhabited by people having quite the same ideals, reactions, attitudes as himself; and 2) the economic circumstances of very many countries do not parallel those of the U. S. So he learns that certainly the possession of abundant natural resources, the energies of a new country, the high quality of the racial stock imported from Europe, the immense internal free trade market of his own country, are all highly important contributing factors, if not the total explanation by any means, of

the success of private enterprise in his own country. Perhaps, too, the severe qualifications respecting such in other countries will result in qualifications respecting the role of private enterprise there.

Factors in Diagnosis

The future in the economic world (and other spheres) is partly *determined* by given material conditions and social attitudes, and partly *made* by the men who are the leaders, by the propaganda used and by their ability to rouse and guide society. Consequently, I see no possibility for sure answers as to whether other countries in the world *should* make more use of American-style capitalism. At the present time, one can only establish that on the part of their intellectuals and leaders there does not appear to be any major or predominant expression in favor of more adoption. In this case one doubts the correctness of diagnosis as to its advisability and necessity.

A third and leading question is this: is the proper, true worth of capitalism being properly presented?

The desirability of capitalism as an economic system for adoption is typically urged on such grounds as the stifling and strangling character of state intervention in industry, the merits of private enterprise respecting achievement, the stimulus of personal gain, the high standard of living of the U. S. and the virtues of free election of occupation and investment.

I think all can agree there is a lot of truth in these goals and a lot of

truth in their desirability. Of course, many debatable angles exist. My point is rather to emphasize that it is all too rarely made clear just why, or on what exact basis or grounds, these things are desirable.

Before one can decide what is good in any economic system, one must get criteria straight. Since we cannot go into this long question here, let me state succinctly that the purpose of the economy (as part of the wider purpose of society) must be to furnish individuals with all those goods and services necessary to help them to attain their due individual good (as part of the common good), and in such a way (I refer to institutions) as to co-operate in their leading a fully human life.

It follows that the truly good things in American capitalism are its safeguarding of private property and enterprise, its opposition to unnecessary state intervention, its broad safeguarding of liberty of occupation and so on. Everybody knows that these things are not perfect, but for purposes of my argument I want to pass over controversial aspects.

But now we may see *why* these things are desirable. It is because they broadly conform to the requirements of human nature and dignity and to the purpose and ends of the economy as part of society. One could only wish, of course, that the reality corresponded more to the theory of these desiderabilia in the U. S.; and the precise work of those

who thirst after social justice must be to achieve improvement.

One must stress the importance of this kind of presentation. Communism, despite its faults, presents a social and economic doctrine which declares that the economy will be run in the interests of the people. Now, Western thought, on account of the wretched over-specialization in its sciences and disciplines and the departmentalization of its thinking, seems largely to have lost the capacity for discerning and treating in fundamental debate moral and ethical issues in every phase of its social and economic life. But human nature has an odd way of asserting itself: and when men, whatever be their lack of learning and culture, hear an economic philosophy or doctrine without mention of the necessary ethical overtones, they tend to distrust it. Communism, whatever its deceits, does carry as part of its message such ethical overtones as to the running and ends of the economy. Will—or can—capitalism match such a message with a true presentation of the nature and purpose of economic life?

My serious conclusion is that I doubt the U. S. will succeed in selling the world its capitalism, for the simple but profound reason that it is trying to sell the wrong thing.

Now, obviously, I do not have in mind some other system or "ism" which should be offered in its place. Instead, my thought is that the worthwhile things in American capitalism are those that reflect and

manifest, albeit imperfectly, social justice: and it is the principles of this that America should be urging on the world, not some ill-understood and ill-fitting doctrine of capitalism.

It will be seen that my intention is not to malign capitalism, but to urge that the many worthwhile principles in it be recognized on their true grounds and advocated with a properly understood concept of their nature and valid expression of it. Contrast, for example, the justification of private property and enterprise found in the average economics text-book with a justification drawn from the dignity and nature of man and a true concept of the nature of the economy. The one is opportunist, pragmatic and superficial; and the other is fundamental and solidly based on a theological concept of society. Certainly, the latter alone can meet communism on its own ground.

Requisites in Social Justice

What are the principles or general requirements (as opposed to particular and perhaps modified implementations) of social justice in respect to the economy? Perhaps I may summarize them approximately: 1) *the foundations of the economy*—private property, wide diffusion of such, private enterprise; 2) *its structure*—an organic, pluralistic framework, observance of the principle of subsidiarity; 3) *its operation*—full employment, security, right exercise of economic control (through competition, direction, consultation); 4) *dis-*

tribution and consumption—achievement of just levels.

The requirements listed or their economic implications are inserted as tentative suggestions (to be discussed elsewhere). I would only have certain points appreciated here: the foundation is a clear concept of the nature and purpose of society and the economy; a concept of social justice emerges; and the detailed requirements of the general obligation which is the subject of social justice must be deduced.

All are aware of the imperfect realization of this virtue in America and of the obstacles in the way of further realization. But contrast the wide, surely based, logically arguable appeal of a doctrine of social justice with the vague, uncertain and confused reasonings currently used to advocate what is good in capitalism.

Further, the advocacy of the principles of social justice offers to America the only sure way out of a nasty practical problem.

It is evident to all reason and common sense that the full extent and detail of many of the features of American capitalism cannot be implemented in very many countries, for the simple reason that conditions in the latter are so different. Accordingly, modifications—and perhaps very far-reaching ones—must be made in respect of the structure and operation of any private enterprise system implemented in various countries.

But what can be advocated surely and confidently in every country

are the principles of social justice. Naturally, on account of the very different social and economic circumstances in so many countries, one cannot expect the detailed implementation of such to be the same in each case; a very simple example is that in one country it may be unnecessary and improper for the state to intervene in some branch of industry, since private enterprise is quite competent to handle the job; but in another case, the private development of that industry may be so backward and handicapped that now social justice even *requires* intervention by public authority in the interests of the common good.

In other words, it is precisely the *principles* of social justice that should be advocated, for they are what is truest and best in any economic system, and they are what can and should be transplanted from one country to another. In each case one must naturally expect some differences in the practical modalities of implementation.

Of course, these possibilities of modification are not so wide as to lead to the position that *any* sort of economic system might be declared to be necessitated for the implementation of social justice in a given case. For the requirements of social justice as suggested are such as to impose limits, if broad and flexible, on variations from the standard. I do not see any other course: flexibility in implementation must be a keynote.

This, then, is the challenge and

the role that, in my opinion, confronts America in its task of giving economic leadership to the countries of the world that aspire to true freedom. It is not to advocate or—worse—to try to thrust on the world a capitalism that is ill-understood and not wanted there, that works only imperfectly on its own shores. Some writers are fond of telling us that, no matter what the faults of capitalism, it is plainly evident that it is supported by all classes of society and that it must be right “because the American people want it.” Actually, it might be a moot point to verify this latter statement, beginning among those periodically laid off in industry. At all events, heaven help the Catholic intellectual the day he rests at concluding something is “right” simply “because the people want it.” He must rather seek sound criteria and, on the basis of such, conclude, I think, to a great deal that is good in American capitalism—all of which is good only and *precisely if it represents an implementation of social justice.*

Implementation Needed

This implementation is what America has to realize more deeply and widely within its own shores. This is what it truly has to offer and promise to the world. This is a great task, and America is in a tremendous position and responsibility to do something about it: it has a large, unfortunately somnolent, Christian population, unhampered by centuries of racial and class dis-

content, strife and discordant traditions—and it has great energies.

Would that every million dollars offered in aid by the U. S. were entitled a gift "from the American people in the interests of international

social justice." It would do much more good than money so obviously motivated by the need of stemming a philosophy which masquerades as a fulfilment of social justice and commands support for that reason.



The Greatest Problem

Magazine publisher Henry R. Luce, a Presbyterian, sounded like a Catholic recently in an address he gave to 400 of his co-religionists, in Chicago.

"Secular, agnostic education," he said, "is the greatest problem facing the Christian church today." He went on to sharply criticize the separation of religion from education in the public schools of America, adding that our founding fathers had no intention of separating the two.

The solution of the problem, he suggested, is the support of Church-sponsored schools which combine the seeking of secular knowledge with knowledge about God.

Catholics often think that they are the only ones who have this point of view, and they feel lonely indeed in trying to convince their fellow Americans that such a viewpoint is not only not subversive, but is indeed the real "American way."

Mr. Luce's words should help Catholics realize that their non-Catholic neighbors are generally reasonable people willing to listen to the Catholic viewpoint if it is presented reasonably and calmly.—*An editorial in the AVE MARIA, April 13, 1957.*

If we Filipino Jesuit alumni have acquired an appreciation of our faith from American Jesuits, we have done so in part from what they said, but much more from their simply being in our country.

Thirty-Five Years in the Philippines*

HORATIO DE LA COSTA, S.J.

I AM VERY happy to have this opportunity of meeting the generous friends of the Philippine Vice-Province who have faithfully contributed year after year to our various works. I wish to express my own appreciation and that of all the Jesuits in the Philippines for all you have done for us. May God reward you for it; may God Himself be your reward.

When I was asked to speak at this dinner, it was suggested that you might want to hear something of what the American Jesuits in the Philippines are doing, from the point of view of one native of the country. I thought that before we go into that you might want to ask an even

more obvious question, and that is: Why are the American Jesuits in the Philippines at all? They are there as missionaries; but why should the Philippines need missionaries?

Catholics are only a minority in the United States; in the Philippines they are the overwhelming majority. Four out of every five Filipinos are Catholics, and have been so for at least three hundred years. The first Catholic missions in the Philippines were founded in 1565. The first Jesuits came to the country in 1581, only twenty-five years after the death of St. Ignatius. The Franciscans preceded them; the Dominicans and the Recollects followed. By

*An address at the 14th Annual Jesuit Mission Benefit Dinner, New York, N. Y., November 8, 1956.

1600 four episcopal sees had been established, three on the principal island of Luzon, one in the Visayan Islands. In 1611 the Royal and Pontifical University of Santo Tomás was founded, 178 years before Georgetown.

It seems curious that a country so anciently Catholic should still be a mission country. Yet such is the fact. Why? It is, I believe, by seeking an answer to that question that we shall best appreciate what the American Jesuits in the Philippines have done and are trying to do.

We might begin by bringing the problem into somewhat sharper focus. When we say the Philippines is a mission country, we do not of course mean that the Church there is a missionary Church in every sense, completely dependent on outside help for its existence and operation. If all the aid that it is at present receiving from missionary agencies abroad were suddenly to be cut off, the Church would probably survive in the country as a whole, though Catholic life would be much diminished in certain regions and in others die out completely. We had a brief dress rehearsal of just that situation when the Japanese conquered and occupied the Philippines during the last war. To those of us who were there at the time it was both a heartening and a revealing experience. Heartening, because of the unexpected vitality which the Philippine Church was able to draw from its own resources even under the adverse conditions of pagan rule; re-

vealing, because of the dramatic way it emphasized how far short of the full Catholic life that Church would fall without missionary assistance.

Lack of Priests

The most serious of these shortcomings is the lack of priests. Compared to the length of time we Filipinos have been Catholics, it is only recently that we began to have priests of our own. This is even more true of religious. The Society of Jesus, for example, has been in the Philippines since the sixteenth century. Yet, with one single exception, there is no record of any Filipino being received into the Society until the present century.

There were, no doubt, good and sufficient reasons for this. The Jesuits in Japan began admitting Japanese into the Society almost as soon as they arrived, but the Japanese of course were a highly cultured people even then. They had a social discipline, a cultivation of the intellect, a refinement of natural virtue on which grace could build. We Filipinos, on the other hand, were a very primitive people when the Spaniards came. That is why they conquered us so easily. We had to be taught the rudiments of civilization along with the rudiments of the Faith. It took a long time; I suppose as a people we don't exactly belong in the honors section. At any rate, during that lengthy period of tutelage we could not have put forward many candidates for the Society or for the priesthood who had the necessary qualifications.

Moreover, I have a suspicion that the period of tutelage was lengthened somewhat more than it might have been. Doubtless the Jesuits were influenced to some extent by Spain's general colonial policy, which was, to put it in the simplest terms, that *indios*, like children, should be seen and not heard.

Now there are certain inherent difficulties in the priesthood and the religious life which make it very easy to convince people that they are not fitted for it; and in the latter part of the Spanish regime, the prevailing opinion was that, save for very rare exceptions, Filipinos were poor risks as priests and religious. They were too passionate; or, alternatively, too phlegmatic. They were too domineering; or, alternatively, too timid. They were too dull; or, alternatively, too clever by half. All this may have been quite true, but we shall never know for certain, because I imagine that most of the potential candidates simply breathed a sigh of relief and conceded the point.

Toward a Filipino Clergy

Unfortunately for our peace of mind, the fathers of the Province of Maryland-New York did not permit us to concede the point. They took the view that in the normal economy of grace every Catholic people should have its own clergy; that Filipinos were no exception to this rule; and consequently that there must be quite a number of young men among them to whom God had given a sufficient measure

of health, intelligence and character to become, with the help of grace, good priests and religious. Acting on this principle, they did not merely wait for such young men to declare themselves, but put to them, sharply and plainly, their own people's great need of priests, and what they could do about it if only, as St. Ignatius says in the Meditation on the Kingdom, they were not deaf to the call of Christ, but prompt and ready to fulfil his most holy will.

Exactly how a man decides that he wants to become a Jesuit is a black mystery, even to Jesuits themselves. I suppose it begins, on the natural plane, with a man wanting to be like some Jesuit he knows and admires. Certainly this is the case with many of us in the Philippines, for we have been singularly fortunate in the Jesuits of our acquaintance. To mention all of them would be to embark on a lengthy litany, so I will mention only one: Father Joseph Mulry. Father Mulry taught at the Ateneo de Manila for almost twenty years, and I venture to say that there was no teacher in the Philippines, Jesuit or non-Jesuit, who was more beloved. The boys who sat under him are today men in their prime and even a little past it, yet their memory of him, of his great mind and greater heart, is as green as the hills of that Ireland from which his fathers came. It cannot be otherwise, for Father Mulry gave to the Philippines the love which the New York Irish ordinarily reserve, if I read

Father Gannon rightly, for the Emerald Isle. It was his hope and the goal of his endeavors that the Philippines might one day be even as Ireland, I mean to say a nation of sturdy Catholics, led by priests of their own kind who might in their fidelity and fearlessness approximate those who made the faith of the Irish a thing impossible to kill.

Father Mulry is not alone, of course, in this ambition and this enterprise. It is shared by all those, living and dead, whom you have sent us as Christ's ambassadors and yours. How far they have succeeded we can fairly measure by this alone: that when the fathers of the Province of Maryland-New York took charge of the Philippine mission in 1921, only a score or so of Filipinos had been admitted to the Society; and today, thirty-five years later, 240 of the 475 men who compose the Philippine Vice-Province are Filipinos.

Sacred Heart Novitiate and Berchmans College are the two houses of the vice-province devoted to the training of Filipino Jesuits. San José Seminary is devoted to the training of Filipino diocesan priests.

Financial Difficulties

The parish ministry for which the fathers of San José are training their Seminarians is one of the most exacting in the world. The present ratio of priests to people in the Philippines is 1 in 9,000, so that the newly ordained diocesan priest may expect to be assigned to a par-

ish of 10 or 15, and even of 30 or 40 thousand souls. But numbers will not be his only difficulty. He will have to run his Brobdingnagian parish on a Lilliputian income. Many Filipino Catholics even today have no concept of their obligation to support their pastors. There is a widespread and deeply rooted belief that the Church supports itself, that it has vast sources of income over and above the voluntary offerings of the faithful. One puts money in the collection basket as one puts money in the poor box: occasionally, as a work of supererogation, and usually in the same amount.

How this curious belief originated is fairly clear. For a long time past, for centuries in fact, the Church in the Philippines was supported by the State. The government collected taxes from the people and out of those taxes it paid the expenses of the established religion. Ultimately, then, the people did support their pastors; but they had no consciousness of doing it. They were aware, sometimes painfully so, of paying for their government, but not of paying for their Church. Under the American regime the Church was disestablished. It ceased to be supported from taxes. But the popular belief persisted that the Church had independent means, and paid its way in some mysterious fashion beyond the comprehension of the laity. It persists today.

It takes time to break down a myth of this sort, because it is such a comfortable myth, so much more

preferable to the expensive reality. But it is being broken down, and one of the agencies helping towards it is the Philippine counterpart of the Jesuit Seminary and Mission Bureau. Father Adorable, by using the same gentle means of persuasion as Father Wood and his associates, collects funds for the support of our young Jesuits in training, and by doing so brings home to an ever wider circle of our friends, their friends, and so to the people at large, the fact that the clergy cannot do their job unless the laity supplies them with the tools.

A More Pernicious Myth

There is all the more need to dissipate this myth that the Church is rich because it has given rise to another myth even more pernicious: that the Church is always on the side of the rich. Here is a third challenge to the priests that San José Seminary is helping to train. It is well known that the vast majority of Filipinos are, by any standards, poor. Many of us are desperately poor: tenant farmers, share-croppers, workers in sweat shops. This is partly because we do not produce enough, partly because what we do produce is so unevenly and unjustly divided. Of these two causes of our poverty I believe the second is more important than the first. I believe that if we can bring about a fairer division of our national income we can produce enough and more than enough for everybody, because we shall then be giving to the producers, that is to say, the

people, the energy, motivation and enterprise which they lack in their present state of want, indebtedness and apathy.

To accomplish this reconstruction of society the poor need leaders, for it must be accomplished against the opposition of vested interests of overwhelming strength and resources, against the poor's own lack of organization and education, and against the agents of international communism who propose the far simpler solution of destruction rather than reform. In a Catholic community the natural leader of the poor at the parish level is the priest. There is nothing that the poor will not do for their priest if they feel that he is really theirs; if he takes an interest in their problems; if he is willing to share their poverty; if he makes their cause his own. Great harm has been done in the past by priests who failed to assume this leadership; who preferred, or at least gave the impression that they preferred, the more pleasant society of the wealthy; and who even seemed willing to compound with injustice in order to retain the friendship of the powerful. It is to the raising of a generation of priests who will preach the gospel to the poor, as Christ himself did, that the fathers of San José are dedicating their lives and labors. For in the Philippines today, if the priest does not preach Christ's gospel to the poor, other men will come and preach to them a darker kind of gospel. Indeed, these men have already come. Their cry is for blood in the name of

justice, and the people in desperation will surely follow them unless someone who can command their love and reverence will show them the way to peace with justice.

Because of the present shortage of priests, almost all those who are turned out by San José and the other seminaries go into the parish ministry. Other forms of the Catholic apostolate such as the conversion of pagans, education, social service, labor organizations, retreats and missions, scientific research and publication are thus left to the religious orders and congregations, a large proportion of whose membership is foreign. The Philippine Jesuits are at present engaged in all sections of this wide front.

Missionary Endeavor

The whole island of Mindanao was at one time under the care of Jesuit missionaries. In recent years other congregations have come to share their labors. Thus our missionaries in Mindanao—Americans, Filipinos and members of the China mission temporarily attached to the vice-province—are today able to concentrate their efforts in the archdiocese of Cagayan and the less developed portions of the diocese of Zamboanga.

In the more settled towns and districts of this area they are consolidating and perfecting parish organization against the day when the diocesan clergy can take over. In the hill stations of the island's central plateau they are laboring at the conversion of the Bukidnon, the

pagan primitives of the region, and through conversion incorporating them into the body politic as members of a Christian and democratic commonwealth. Thus our Mindanao parishes and missions, in their various stages of development, are almost an epitome of the whole secular history of Jesuit missionary endeavor, whereby countless priests and brothers from many lands, working together, led a primitive pagan people step by step on the long ascent from the clan village to the mature Catholic community.

Vitally important as are the other activities of the Philippine Vice-Province we can dedicate only a handful of men to them. Most of us must be assigned to our most extensive apostolate, education. The vice-province conducts seven schools for lay students in different parts of the country. The oldest of them is the Ateneo de Manila, which began as a Jesuit institution in 1859. The others, also called Ateneos, were founded at various times since the American Jesuits took charge of the mission.

The purpose of these schools is that of Jesuit schools everywhere, the training of Catholic gentlemen for the life of grace and glory. But there are certain circumstances in our Philippine situation which give to Jesuit education there a special relevance.

When the United States relieved Spain of sovereignty over the Philippines at the end of the last century, it made a number of fundamental changes in the political and

social structure of our country. One of these changes was the establishment of a system of public education on the American plan. As is well known, this plan was developed in this country in response to the need of promoting political and social unity among a people professing a plurality of religious beliefs. Hence, while allowing for and even encouraging the religious instruction of their own members by the various denominations, it did not include such instruction in the curriculum itself. The system was applied to the Philippines without sufficient realization of the fact that the situation there was an entirely different one, in which the significant factor was not plurality but unity of religion, the Catholic religion being that of the overwhelming majority of the population. The result, as might have been expected, was to create in the Philippines the diversity of religious belief, and even the lack of religious belief, which here in the United States the system simply assumed.

The impact on our Catholicism of this change, and of other changes tending towards the separation of Church and State, was nothing short of revolutionary. The Church was deprived of its monopoly of teaching and the control it had hitherto exercised over the organs of public communication. Its doctrines, institutions and policies were subjected to free enquiry, open criticism and often savage attack. The momentum of the reaction against the Spanish regime took away from

it even those equal rights which are guaranteed to it under the American System.

As a result, many Catholics fell away from the faith of their fathers and adhered to one or another of the new Protestant sects. Others proclaimed their emancipation from all religious belief. Still others, less resolute, retained a kind of nominal Catholicism, conforming outwardly to the more obvious and less exacting practices of a religion about which they knew little and cared less, but in all else, in business, in public affairs, in personal behavior, acting on principles far removed from those of Christ. Unfortunately, among these defections were some of the most influential men in the nation: political leaders, administrators of the educational system, moulders of public opinion, owners of large fortunes.

This is how it came about that during the first half of the present century the Philippines presented the remarkable spectacle of a Catholic country whose leadership was in large measure indifferent or actively hostile to the religion of the majority of its people; a Catholic country from the official instruction of whose future citizens religion was carefully excluded; a Catholic country in which the Church was looked upon as the enemy of freedom, of progress, of science, and even of the nation itself.

It was clear what kind of men were needed to cope with this anomalous situation. Men were needed to whom their Catholic re-

ligion was not merely an inherited faith but a personal one. Men who are Catholics not simply by heredity or tradition or because it is the socially acceptable thing, but by a deep and solid conviction that this is in very truth the faith by which alone all men can be saved. And saved not merely in the next life, as though people had souls but not bodies, as though God meant us to be citizens of heaven but not of the world. No; for these men their faith is salvation in this life also; that in whose light, by whose grace, individuals, families, nations, humanity itself must live, or suffer decay and destruction. Far from being the enemy of science, of progress, of freedom, it is that which more than any other agency has conferred these benefits on mankind and will preserve them even against mankind itself. Such is the valuation that these men must place on their Catholic faith, and such they must show that faith to their countrymen, not merely by their words, but by their deeds; by the very fabric and substance of their lives; by their respect for the human person; by their zeal for the common good; by their passion for justice, by the breadth of their humanity; by their dedication to the truth.

It is to the training of Catholics of this caliber that our seven Ateneos are dedicated. It is perhaps not for me to say how successful they have been or are. But I would crave your indulgence to make one observation. If we Filipino Jesuit alumni have indeed acquired a just appreciation

of our Catholic faith from the American Jesuits who taught us, we have done so in part from what they said, but much more, I think, from their simply being there. I suppose that all of us at one time or another in the course of our studies have thought to ourselves: here are men who have the same human affections as we have. They are normal human beings in every respect. They are neither fanatics nor visionaries. They have the same capacities for love and hate, for joy and suffering as other men. Surely their homes, their families, their country must be as dear to them as ours are to us. Yet they are here. They have given themselves to the Philippines. In the normal course of events they will never see home or family or native land again. But this tremendous sacrifice has not crushed them. On the contrary, they have a happiness and a strength in their happiness that move us often to envy. Surely that faith must be well worth keeping, must be well worth serving, must be well worth fighting for, which can give strength and joy to men like these.

The Future

What shall be the fortunes of the faith in the Philippines within the next thirty-five years no man can tell. We may reasonably suppose that it will undergo some kind of trial, for faith is a seed, and unless the seed die, it bears no fruit. If, then, in the throes of that testing, there should arise among us any

doubt as to what the faith should mean to us, we have only to look at what it meant to those whom you have sent to be our guides and friends and our fellow workers.

The faith must mean to us not only a total giving of ourselves, but a gallantry, a gaiety in the giving which doubles the gift; for that is what it meant to Michael Cashman, to Edward McGinty, and to so many others who consecrated to Christ's work in the Philippines the flower of their youth.

The faith must mean to us an insatiable zeal for the spreading of Christ's kingdom, for that is what it meant to Father Joseph Lucas, to Father David Daly, to Father John O'Connell, and to all those men of God who have written the shining annals of the missions of Mindanao.

The faith must mean to us a charity that is steadfast unto death, for that is what it meant to Father Carl Hausmann, who died of hunger in a Japanese prison ship be-

cause he gave all his food away. And finally, the faith must mean to us the Mass, the central sacrifice of our worship; the Mass not merely said, or heard, but lived; for that is what it meant to Father John Delaney. Here was a shining example of what their teachers meant and mean to Ateneans, and not to Ateneans alone, but to all those whom his vibrant and compelling spirit led to Christ on the Cross and Christ in the Mass. The tribute paid to him by the 15,000 people who attended his funeral was but a pale reflection of the mighty beacon that he was and will continue to be for Filipino Catholics.

I must end, then, as I began, by thanking you for the contributions you have made to the work of the Philippine Vice-Province, but more especially for the men you have given us. God grant that the sacrifice involved in this giving, on their part and yours, shall not have been made in vain.



Looking for a Husband?

If a man is old enough to be married and still needs to be reformed, don't flatter yourself that you are the divinely appointed agent to do so.

If his own mother, his friends, the school and society could not achieve this, you had best leave him up to God. Marriage wasn't meant to be a reform school.—*John L. Thomas, S.J., in the CATHOLIC HERALD CITIZEN, April 6, 1957.*

The UN represents the world's greatest concerted effort for peace. Those who claim we should get out of the world body, should first tell us how we can survive alone in a troubled world.

Peace and the UN*

MOST REV. ROBERT E. LUCEY
Archbishop of San Antonio

IN THE Christian philosophy of life international peace may be viewed under two aspects: peace through world organization and peace by the grace of God. Both aspects are essential. If law and order are to prevail in a world community there must be in some measure world government and in large measure world machinery or organization which will be political, economic and social.

On the other hand, men may well be baffled and frustrated in setting up the machinery of world peace if the nations do not deserve peace from the hand of God. Christians recognize the fact that courts, commissions, committees, treaties and pacts are necessary for the or-

derly processes of international life but we also recognize that hatred, injustice, poverty and exploitation can breed conflict among nations in spite of all the machinery of peace. In a word, if the nations ignore God, religion and spiritual things, they may lose their hold on peace.

It is clear to us that love of God and neighbor is essential in the family of nations and it may well be that God is allowing communism to torment the nations until they return by prayer and penance to His commandments. Christians should work and pray for that. An individual cannot do very much but millions of individuals can touch the heart of God and satisfy His just displeasure. That is what we mean by

*An address to the Msgr. John A. Ryan Forum, Chicago, Ill., March 1, 1957.

peace through the grace of God.

But the other aspect of peace—world-wide organization—is immensely necessary. After all, prayer and penance in Chicago will not feed hungry children in South Africa. Peace and order in the world community presuppose courts and police power and trade pacts and international law. These are the structure of peace.

The Symbol of Man's Quest

Since the beginning of time men have longed for peace and worked for peace in the midst of many wars. No one believes that armed conflict is the normal condition of the human race. Even warlike nations engaged in unjust aggression wanted peace after victory. Historically the world has known treaties of friendship, mutual assistance pacts, regional agreements, mutual defense treaties and other instruments of peace and security but it has remained for our era to witness some eighty nations, large and small, signing a covenant to maintain peace everywhere in the world. This is the United Nations, symbol of man's quest for peace and his determination to outlaw war as an instrument of national policy.

Some people don't like the UN. That is not at all surprising in view of the fact that so few understand it. The field of international relations is exceedingly complex and involved. A majority of our citizens have made no formal study of this science although that does not deter them from expressing their ideas on

any subject having to do with the world community.

It should also be noted that convictions in the field of international relations should be the product of calm, cold, dispassionate and informed judgment. In the welter of exaggerated nationalism, hatred of foreigners and downright ignorance, it is most difficult to make the truth prevail. If our people would think with their heads rather than their hearts the UN would be better off.

As an example of international blundering we might recall the statements of two distinguished senators that if Red China were admitted to the UN, we should leave that organization and go it alone; not realizing, of course, that in the kind of world in which we live going it alone is madness. Some sincere citizens believe that you can't do business with Communists and therefore Russia should be thrown out of the UN. Any thoughtful observer will admit that doing business with Communists is always difficult and frequently futile but a cold war seems to be the only alternative to a shooting war and if patient negotiation is our last hope for peace we should follow that hope to the end.

It should be noted that a by-product of the UN has been the fact that strong nations have learned to endure abuse, provocation and even the murder of citizens without resorting to a war of retaliation. Within the memory of some of us the shooting down of an American plane or the murder of American citizens abroad might well be the signal for

war, but today we don't do things that way. We cling to peace calmly and steadfastly through negotiation and arbitration. If anyone were to say that this is weakness I would reply that only the strong can control their just displeasure.

Another complaint against the UN is that it isn't strong enough to stop war and punish aggressors. But we must remember that the UN is the creature of governments and peoples; it has exactly the power given to it in the charter. If it needs more jurisdiction it can receive it only from the member states.

We hear too that the Security Council is stalled and frustrated by Russia's use of the veto. This is true and it has hurt the UN very considerably, but we Americans must remember that our Senate would probably not have approved the charter if the veto power had not been included. Our statesmen did not realize just how bad the Russian Government could be. Hence they favored the veto.

What's Wrong with the UN

Fundamentally, the thing that's wrong with the UN is the thing that's wrong with the human race. For a thousand years there have been wars and rumors of war. The strong have oppressed the weak; colonial peoples have been exploited and held in bondage. The international atmosphere has been poisoned by suspicion, jealousy, hatred, and injustice. How could the crimes of

a thousand years be forgiven and forgotten in San Francisco merely by the writing of a covenant or a charter? If history, ancient or modern, teaches anything, it reveals that some nations cannot be trusted and the UN therefore reflects the fears and misgivings, the hopes and aspirations, the longing for peace and security in the hearts of people everywhere. The marvel is that so much was accomplished for peace by so many nations in so short a time in spite of age-old rivalries, conflicts and uncertainties which have plagued the world for centuries.

A perfect league of nations cannot come into being overnight. The representatives of member states can subscribe to world organization and world government only so far as their peoples will permit. In not a few nations the masses of the people have been so exploited and impoverished that they are blind to the dangers of communism. Their lot in life has been so intolerable through the years that they have come to believe that a Communist government couldn't be much worse than what they have and it might be better. They are prepared to take a chance. It is hard to convince these people that Christian civilization is worth saving because they don't believe that they have any stake in Christian civilization which they associate with the servitude and tragedy of their lives. These people have voices and votes and if their political leaders go all out for world unity they will be repudiated.

Our Own Failings

We do not have these identical conditions in our country but nevertheless our leaders cannot easily sell to the nations of the world our ideas of democracy because so many of our citizens do not live up to our own ideals. Leaving aside our record of widespread crime, rampant juvenile delinquency, multiplied divorces, indecent literature and disgusting moving pictures, we must defend vast injustices in our economic order, conditions in American agriculture which are intolerable and race hatreds which break out in riots, violence and even parades of school children. It is difficult to convince Asiatics that our brand of democracy is good. They fall easy victims to anti-American propaganda emanating from countries much worse than ours. In this field of social justice we are our own worst enemies.

In mathematics they teach us that the whole is equal to the sum of its parts. Since many of the nations in membership in the UN are now far from perfect, the total UN cannot now approach perfection. But it's all that we have and the alternative to world organization is world chaos.

Some reference must be made to certain commissions and specialized agencies within the United Nations. Their titles indicate their purpose. We have, for example, the UN Human Rights Commission; regional agencies and arrangements for collective security; the Disarmament

Commission; the International Court of Justice; the UN Technical Assistance Program and the administration of non-self-governing and trust territories.

The UN is frequently torn with political conflicts which seldom arise in its specialized agencies. Among these might be mentioned the Office of the High Commissioner for Refugees; the UN Children's Fund; the World Health Organization; the Food and Agricultural Organization, and UNESCO. These commissions and specialized agencies have accomplished much for the welfare of the world; with proper support they will accomplish much more.

Let us now take a glance at American foreign policy, present world conditions and the UN.

Historically, our government and our people have had a tendency to mind our business, stay in our own back yard and let the rest of the world go by. Our citizens did not come originally from one country of Europe but from many. They all loved America but many of them loved the old country too. And so we decided to stand aloof from the bickering and conflict of Europe. From the heights of our superior virtue we looked with disdain upon wars of unprovoked aggression. We decided to let Europe stew in its own juice. Actually, there was only one human race at that time, one family of nations, one international community but we didn't know it or refused to recognize it. We took refuge in isolation.

Our country has been a danger to world peace because we had two foreign policies and one was wrong. Our peace-time policy of isolation and neutrality has not been a deterrent to war, but an incitement and encouragement. In 1914 the Kaiser gambled on our neutrality. We had said we would be neutral. Then when the fighting started we were dragged in. It would have been better to declare at the beginning that we would oppose unjust aggression with all our power.

In 1935 Congress passed the Neutrality Act which proved that we had no sense of international responsibility. We declared that unjust aggression and courageous self-defense were all the same to us. We refused to support the world moral order. We convinced the nations of our utter isolation. We did not realize that neutrality in the face of international crime is itself a crime.

Then came World War II and again we had to fight on the side of justice and liberty. That war finally convinced many of our leaders and our people that isolation doesn't pay. We learned the hard way that if the greatest nation in the world does not defend justice, the cause of justice will suffer; and if the strongest nation in the world does not defend peace, the cause of peace will fail.

The New Look

When our foreign policy took on the new look we went all out for cooperation. We helped to build the UN. We adopted the Marshall Plan.

Congress approved the Truman Doctrine and we saved Greece and Turkey from the Soviets. We signed the Act of Chapultepec, the Inter-American Regional Defense Pact. We supported the Brussels Alliance and built up NATO. In his inaugural address in 1949 President Truman advocated his now famous Point-Four Program of technical assistance to backward nations.

In August, 1948, we recognized the Republic of South Korea. In December the UN General Assembly also recognized the government of South Korea and recommended that we withdraw our occupational forces as soon as possible. By June, 1949, all of our troops had withdrawn except a few officers as an advisory group. In June, 1950, the North Koreans crossed the 38th parallel.

The UN Security Council voted military sanctions against North Korea and recommended that members of the UN help South Korea to repel the attack and restore peace in the area. The President authorized General MacArthur to use American ground troops in Korea.

This resolute action of Mr. Truman represents a turning point in history. If he had hesitated it would have been a fatal blow to the UN. For the first time in history the peace-loving nations voted collectively to support justice and to stop aggression.

On January 24, 1955, President Eisenhower asked permission of Congress to use the armed forces of the United States, if necessary,

to defend Formosa and the Pescadores and adjacent islands—"In the interest of peace the United States must remove any doubt regarding our readiness to fight, if necessary, to preserve the vital stake of a free world in a free Formosa." This was a complete reversal of foreign policy.

What a different world we would have today if only our government and our people had talked like that in 1914 and 1940. At long last we have learned that peace is everybody's business.

Where We Stand

And now where do we stand today? The key question of course is this: should the UN possess sufficient military forces of its own to stop unjust aggression? If the UN cannot enforce its decisions Russia will continue to expand her influence as she has constantly since signing the charter in San Francisco in 1945. She was stopped in Greece and Korea but we did that. Will the use of force against aggression be the beginning of World War III? If the UN had tried to evict Russia from Hungary would the world now be witnessing not only atomic warfare but also the use of hydrogen and cobalt bombs? Is the UN supposed to stop aggression by a major power? If it was done in Korea why couldn't it be done in Hungary?

Let us take the first question first. There are many who think that the UN should have military forces adequate to stop aggression. According to the charter, member nations should make available armed forces

to the Security Council by special agreements. To make possible urgent military measures "Members shall hold immediately available national air force contingents for combined international enforcement action" (Article 45). These also are to be offered to the Security Council by special agreements. In neither case have such agreements been concluded.

In 1950 the UN established a Collective Measures Committee to study methods for strengthening international peace and security. The UN also recommended that member states maintain forces so trained, organized and equipped as to be available promptly for service of the UN in resisting aggression upon recommendation of the Security Council or the Assembly. The Committee has made some reports but the military forces are still not available to the UN.

The Commission to Study the Organization of Peace has recommended a UN Legion to repel aggression and in his Christmas Message last December His Holiness, Pope Pius XII, declared that the UN "ought to have the right and the power of forestalling all military intervention of one state in another and also the right and power of assuming by means of a sufficient police force the safeguarding of order in the state which is threatened." The Holy Father added that the very existence of such a force might persuade the nations to keep the peace.

Will an adequate police force

come soon? I don't think so. There are technical difficulties such as the establishment of depots around the world for tanks, heavy artillery, fighter planes and bombers. On the moral side there is the very general abandonment of God in many nations of the world. In a very true sense the human race doesn't deserve the blessing of peace. Finally, as a corollary of the abandonment of God, there is lacking that spirit of unity, charity, justice and mutual confidence without which a league of nations cannot achieve full success. In the midst of conflict and suspicion much good can be accomplished; but enduring peace requires unity of mind and heart. This presently is lacking.

The Nations' Duty

But if the nations are not of one mind and heart they still have the duty to work collectively for peace. When some of the members of a family show a tendency to quarrel this gives them neither the right nor the necessity of breaking up and going separate ways. The need of unity in family life requires the practice of charity, patience, justice and good will. So it is in the family of nations; patience, restraint and the will to live in peace must be pursued.

Our second question was: will the use of force to repel aggression be the beginning of World War III? In this connection we seem to have two alternatives: first, to permit the Communists to nibble us to death or, secondly, to stop aggression

either by a show of force or the employment of force. In Greece and Korea we used force and did not start a world war. It is entirely possible, and even likely, that a show of force will discourage aggression, as we learned in the Formosa crisis.

Our third question was: if the UN had tried to evict Russia from Hungary would the result have been a hydrogen war? The question is not relevant because the UN had no police force. But what if the UN did have a police force? It should be noted that an invasion of Hungary through Czechoslovakia, Rumania or Yugoslavia would hardly have been feasible. If Austria had permitted the passage of troops through her country Russian bombers would have destroyed Austria.

But the question persists: if we stopped the Communists in Korea why not in Hungary? The reply seems to be that forces were immediately available to fight the Communists in Korea; to throw men and guns into Hungary would have been most difficult. I do think, however, that it would be ideal if at some future time the nations of the world would give the UN the power and the authority to defend justice and peace everywhere.

Perhaps these remarks may be summed up as follows: the UN represents the greatest concerted effort of mankind for peace in the history of the world. The member states show wide divergence in their forms of government, their philosophies of life and their conflicting interests.

Some nations are free; some are in bondage. A few are wealthy; most of them are poor. But in this complex and heterogeneous amalgam of the nations lies our one last hope of peace. Since our country belongs

to the family of nations and all of us belong to the human race those who claim that we ought to get out of the UN should tell us frankly how we can survive alone in a tragic and troubled world.



"Right-to-Work" Legislation

This so-called "right-to-work" legislation in my opinion is not in accord with the sound Christian principles which should inspire economic life. In brief, the general purport of such proposed legislation is to make it unlawful to require a worker to become a member of a union even though the majority of his fellow employees, acting for what they believe to be their common interest, have designated it as their representative in negotiations with their employer.

The sponsors of the proposed legislation claim that a fundamental right of the individual is invaded if he must join a union. I do not agree with this viewpoint. It is neither immoral nor unethical to require union membership for the greater common good of the group. In our modern and complex society everyone is subject to prohibitions and restraints as well as to mandatory rules of conduct based on the common good of the group.

The Church encourages the union movement and membership therein as generally necessary to insure the worker his share of social justice. The "right-to-work" bills, if enacted into law, would seriously affect union membership. They would injure the labor movement, which, when it acts in accordance with sound moral principles, has our full support. Furthermore the legislation would be a disruptive factor in the industrial economy. For these reasons I am opposed to the so-called "right-to-work" bills.—*From a statement by the Most Rev. Henry J. O'Brien, Archbishop of Hartford.*

If modern man would see the reality of his creaturehood, he would not look upon hell as the expression of an arbitrary decree of a vindictive Supreme Being. He would begin to see what hell really means.

The Meaning of Hell*

BERTRAM SCHULER, O.F.M.

MODERN man has fashioned for himself a man-centered universe. God—where His existence is still accepted—is no longer the focal point. He has been pushed to the edge of our consciousness. In many areas of thought and activity He has even disappeared.

Modern man has thus lost a sense of responsibility. Absolute norms of morality no longer mean anything. One word sums up the modern mind—materialism. And we all are affected by it, at least partially. Man is made in the image of God. But who today understands this? And who today really understands its immediate consequences? That we

must form our lives according to the mind and will of our Maker is simply not accepted by the men of our age.

New Viewpoint

Because we have lost this sense of responsibility our whole attitude toward punishment has undergone a change. Sympathy, pity, a feeling of human solidarity eclipse our real responsibility to God. What has taken its place? We can call it a humanitarian sentiment; complete earthly happiness for all is its goal. What do we say of those who would disturb this happiness? "They are cruel, pitiless!" And what of

*A translation and adaptation by the editors of *Theology Digest* (St. Mary's College, St. Marys, Kansas, Spring, 1957) of an article which originally appeared in *Theologie und Glaube*, Verlag Schönningh, Paderborn, Germany.

God, who with His terrible hell-fire would destroy this happiness? "He, too, is cruel. Hell is nothing but the expression of His merciless and vindictive will."

Basically, then, it comes to this: We feel *we* are humane. But is God? Having shifted the emphasis to man and our humanitarian sentiments, we find hell horribly unthinkable. It is nothing else but the evil machination of a cruel Supreme Being.

Is there a flaw in this thinking? We need only look at the way Christ acted. We say *we* feel a great sympathy with men and *we* cannot fit hell into such a sentiment. But Christ, who loved all men as His brothers, loved men more completely than any of us can. He loved men enough to die for them. Yet He rejoiced that His Father had appointed Him to pass judgment on those who deserved it; so much was He aware of the necessity and the justice of eternal punishment for evil.

How are we then to come to see hell as Christ saw it? How are we to learn to accept psychologically the necessity of eternal punishment? If man is to accept the dogma of hell—and he must—he has to have a deep insight into the relationship between man and God. He must look deeply into the nature of sin. And he must see the consequences that follow from both these insights.

Hell is the inevitable consequence of final and unrepented serious sin. By dying in sin *man* puts *himself* in hell. In a word, we of today must

learn to see for ourselves that hell is not the result of an arbitrary decree of the divine will. It is rather the direct result of our final impenitence.

The question modern man must answer is this: What does it mean to be a creature? By definition a creature is one who gets his very being from his Creator. God, the Creator, exists necessarily. Man, God's creature, also exists, but dependently. He receives existence from God, his source. In other words, every bit of man's existence is but a participation in God's existence.

Now, what follows from this? God's law must be man's law. My way of life—a participation, after all—must follow the pattern of God's way of life. If it does, then I, a creature, am in perfect harmony with God, my Creator.

But suppose, on the other hand, I choose not to act as a participator. Suppose I choose to be a law unto myself. The result can only be disharmony—a fundamental opposition. For whether I like it or not, God is the source of my being. And if I oppose God I oppose the source of my own life.

The angels, too, are creatures. But they are pure spirits and can see most clearly their relation as creatures to God. They see themselves as creatures—as participants. And they see that their happiness lies in the harmony of their life with God's life. They see they are not a law unto themselves.

But now suppose that some of

them choose to be a law unto themselves. They see, then, the immediate disharmony. They know with a deep insight that they have refused to act as participators and have rejected the source of their life. Their life is in opposition to their Creator. It is cut off from Him, and so their life is frustrated. They who are not a law unto themselves—and cannot be—are left to themselves. It is the knowledge that their participated being is frustrated that is the source of the torment of their damnation. They have lost God, their Creator. And this loss of God is the fiercest punishment that can come to an intelligent being. We call this the *pain of loss*.

To this is added physical punishment—the *pain of sense*. What does this mean? Since every creature participates in divine Being, a creature that has set himself up in opposition to God finds himself in opposition to all other created beings as well. Thus, everything is torture to him, for he is opposed to everything.

The fallen angels chose to reject God. God only confirms that choice. And since they saw their position as creatures with utter clarity, this choice had to be irrevocable for they knew perfectly well just what they were choosing.

Human Limitations

What happens, however, when man sins? This we can say: As long as man is on this earth and labors under the limitations this life places on his intelligence, he can never fully see the nature of sin and its

consequences. And so man's many choices throughout his life are not irrevocable as the angels' one, definitive choice was. Man's choice for or against God is not irrevocable in this life. He cannot see clearly the meaning of his opposition to God and its necessary consequence. And so until the moment of death no one of his choices is final.

But the moment his soul leaves his body, man is completely and fully aware of the final choice he has made. And he is just as fully aware of the consequences of his chosen rejection as the angels were of theirs. It is this final and definitive disharmony between man (a creature, a participator) and God (Creator and source of life) that is hell. After death man will see this. He will not look upon hell any more as a positive and vindictive decree of the will of God. If he makes a final and definitive choice to reject God—which he does by dying in mortal sin—then God, once again, only confirms His creature's own choice. All this the separated soul sees with absolute clarity.

But is this just? Death comes like a thief in the night and the sinner sees the light too late. This question has great force even though much of what seems to be a pure and justifiable sympathy with men may in reality spring from the one-sided, man-centered view of life mentioned above. What the question means to ask is this: If complete insight were granted to man before death, would not most men turn from sin to God, at least to avoid hell?

One thing is clear from the story of the fall of Lucifer and his angels. A clear and undisturbed insight such as we have been describing was not sufficient to deter them from a completely conscious and freely-willed rebellion against God, the source of their existence. Can we say, then, with any degree of certainty at all, that more men would be saved if they had this insight?

What is the purpose of Christ's story of Dives, the rich man in hell? Christ tells us that if men will not listen to Moses and the prophets they will not listen to one who comes back from the dead. What Dives wanted to do was to give his brothers an insight into sin and its consequences. Christ said it would not help.

"But," modern man insists, "how can some men be happy in heaven if they know others are in hell?" We have seen the necessary elements of the response. Perhaps we can get further light by looking at it this way: The creature in hell has rejected the Creator by becoming a law unto himself and hating his Creator. God in turn must hate all who stand in absolute opposition to Him with the same necessity with which He loves Himself. Thus must God look upon creatures who have rejected Him.

A Comparison

In looking at the answer to the question from the point of view of the blessed in heaven a comparison might help. Consider the case of a

criminal and the punishment for his crime. If the criminal is sorry for his crime and has turned his will completely from the evil he has done, but still must undergo punishment for it, we can feel genuine pity for him. But there can be no genuine pity for a criminal who remains hard-hearted during his punishment and does not repent of his crime. Were punishment to be remitted for such a person while he was still in such a state of mind, every right-thinking man would justly be angry. We would all admit that it would be an injustice.

The comparison is only a comparison. The angels and saints are joint owners of heaven and joint sharers in the happiness that is God. They love only God and all creatures in God. Their blessedness is found only in the happiness of God. If those who had rejected God were not punished, the blessed would feel sorrow because they could not bear to have God hated with impunity. There can be no question of pity for the damned, there can be no feeling of solidarity between the creatures in heaven and the creatures in hell, because the blessed see and love all things only in God.

If, then, modern man would see the reality of his creaturehood and all that it implies, he could not look upon hell as the expression of an arbitrary decree of a vindictive Supreme Being. He would begin to see what hell really means and why it is the necessary consequence of serious sin.

If the physician knows the facts about alcoholism, if he has the courage and the tact to make a forthright diagnosis, he can guide the alcoholic to recovery.

Is the Alcoholic Hopeless?*

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A FEW years ago the United States Public Health Service estimated that there were 400,000 cases of tuberculosis in the United States. At the same period it was estimated by scientific statisticians that there were four million cases of alcoholism throughout the nation. This figure, which is now on the conservative side, is mentioned only to give some idea of the immense size of the problem of alcoholism: ten times as many cases of alcoholism as there are of tuberculosis. It pervades every walk of life, both sexes, and every condition of society. The picture of the alcoholic as a skid row character is entirely

misleading. Less than 10% of these four million are on skid row. The vast majority are still living at home, are still working more or less, and are still affecting the lives of the families with whom (or on whom) they live.

Physicians sometimes think of alcoholics in terms of the late chronic type, who are admitted to the wards of the big city hospital from the alleys and hovels of skid row, who are on the verge of delirium tremens, and who have little or nothing to return to on release from the hospital. This is not the average, typical picture of alcoholism as that condition is understood today.

*Reprinted from the *Linacre Quarterly*, 1438 South Grand Boulevard, St. Louis 4, Mo., November, 1956.

From such a false picture there can result nothing but misconceptions as to the role of the average physician in meeting the widespread medical problem of alcoholism.

Naturally, it would be presumptuous for a layman to tell physicians what is and what is not a medical problem. In writing at all about the medical aspects of alcoholism, I feel that my position is merely that of a reporter. I have been in touch with large numbers of alcoholics during the past ten years, have often worked in cooperation with their physicians, and have been in contact with the medical experts in this field both on the lecture platform and through their writings in the medical journals.

This enables me, perhaps, to be of some service to the readers of *Linacre Quarterly* by reporting to them what the experts are saying about alcoholism and about the role of the physician in this extremely widespread public health problem. My remarks are not addressed, therefore, to the specialist—whether psychiatric or medical—but rather to the general practitioner, and those other physicians who frequently see these cases in the course of their own practice whatever their specialty may be.

Alcoholism As a Sickness

That alcoholism is a medical problem, at least in part, is now generally recognized. The educational work of the National Committee on Alcoholism, the Yale Center of Alcohol Studies, and of other

agencies has not been without fruit. The general public has heard over and over again: 1) that the alcoholic is a sick person; 2) that the alcoholic can be helped; 3) that he is worth helping, and 4) that this is a medical and public health responsibility. More even than the general public the profession itself now stands committed to the concept of alcoholism as a sickness. For instance, the World Health Organization and the American Medical Association, to name but two influential bodies, accept that concept.

The idea has encountered some resistance, however. One reason is that it is impossible at present to identify a definite disease entity which all alcoholics have in common. Alcoholism is not like diabetes or tuberculosis or the various heart diseases in this respect. Exaggerated claims of that kind merely put obstacles in the way of acceptance of alcoholism as the sort of illness it is.

Another objection to the illness concept is raised by those who feel that this gives the alcoholic a good reason to go on drinking, and say: "I can't help it; I'm a sick man." In my own observation I have seen a few cases of this kind, but very few. It is not an excuse made by the vast majority of alcoholics who are still drinking. For the vast majority of these do not believe they are alcoholics themselves. When they read or hear about alcoholism as a sickness they invariably think it is somebody else who has the sickness. But when

they finally learn that they themselves have it, they learn at the same time that it is a sickness they can do something about, a sickness that can be arrested if they will take the necessary steps to arrest it.

At all events the primary question is not whether the alcoholic will abuse the sickness concept or whether it is good tactics to tell him that he is sick. The primary question is whether it really is a sickness. The truth of the matter comes first; tactics afterwards. I have never come across a single medical expert in the alcohol field who is not convinced that the alcoholic is a sick person who deserves to be treated as a patient. Actually, the sickness concept has worked better than anything else in getting alcoholics to do something about their drinking.

Perhaps the most telling reason for looking at alcoholism as a sickness is the simple fact that an alcoholic can never learn to drink normally, no matter how hard he tries. On this point the experts are unanimous, and it is absolutely agreed that the practical goal of treatment must be complete abstinence. After years of sobriety an alcoholic will react abnormally if he starts drinking again. Why is this so unless there is something wrong with him? Unless there is something inside him, physiological or psychological or both, that makes him react that way? That something, whatever it is, is rightly called pathological.

Researchers in physiology have

not been able to agree so far on a clear, definite, organic or functional pathology which afflicts all or most alcoholics. But some of them believe that the abnormal drinking of some alcoholics results partly from a bodily pathology, and still more believe that in many or most alcoholics, once they have become addicts, physiological changes have occurred which prevent them from ever becoming normal drinkers.

On the psychological side the causation is also obscure, although psychological explanations are in the ascendancy at the present time. It is much easier, at least, to point to some psychological trait, for instance a neurotic trait, as a contributing factor to the abnormal drinking, than it is to identify a bodily pathology.

But whatever the causes, it seems clear that the psychological and/or physiological mechanisms involved in addiction deserve to be called pathological. The alcoholic, once he has become an addict, that is a compulsive drinker, has acquired a dependence on alcohol which is beyond his power to control, unaided. This addiction can often be as strong and sometimes stronger than drug addiction. He is the victim of a habit so severe and so strong that it has assumed pathological proportions.

It is precisely at this point, I think, that the most persistent resistance to the sickness concept occurs. Alcoholism involves, as a general rule, conduct and misconduct, including the excessive drinking itself,

which at first sight looks to the ordinary person as though it were within the power of the drinker to control. Even the alcoholic himself goes on believing for years that he "can take it or leave it," when it is obvious to everyone else that he is incapable of drinking moderately and has lost control. And since the compulsion to drink is not absolute and uninterrupted, but takes over with more or less frequency and more or less force, the question of the alcoholic's control on a particular occasion, and the consequent degree of his moral responsibility, is never an easy one.

But no one who has a wide acquaintance with these problems in the concrete believes the alcoholic merely has to use his will-power in order to stop drinking. No one believes that he inflicts the agonies of a long drinking career on himself out of sheer obduracy and willfulness. There is something wrong with him which cannot be explained in merely moral terms.

Perhaps self-indulgence has degenerated into addiction. But once the addiction or compulsion has set in, there is a new problem. It is no longer the comparatively simple moral problem of deliberate drunkenness. It is the complex problem of alcoholism, which includes moral problems, but cannot be reduced to them. And because it is such a complex pathology, there is a growing tendency to describe alcoholism as a triple sickness, a sickness of body, of mind, and of soul.

Naturally, I would be the last

to minimize the sickness of the soul. But if alcoholism is a sickness in the medical sense, too, and if more than four million Americans have it, then the average physician will see alcoholics frequently. He will be face to face with the medical responsibility involved. He will have an important medical role to play.

The Role of the General Practitioner

What role is the general practitioner expected to play when he meets up with cases of alcoholism?

First of all it is a *cooperative role*. If alcoholism is a complicated and many-sided condition, if it involves sickness of body, mind, and soul, and if its arrest often depends also on socio-economic factors, then obviously the physician will rarely be in a position to handle the whole thing by himself. It is within his competence to treat the bodily needs of his patient, whatever they are, but he will usually have to refer the patient to other persons or other agencies for other aspects of his treatment. This referral requires a professional knowledge of available resources, and more than ordinary tact. It is not just a question of knowing the name of another doctor and giving it to the patient. More will be said about referral later.

It is the physician's task, therefore, to treat the acute alcoholic when he needs medical treatment, to treat severe hangover, to prevent delirium tremens and convulsions. When an alcoholic's condition is complicated by the so-called dis-

eases of alcoholism, such as cirrhosis, pellagra, and all the others (as it is, they say, in about one quarter of the cases of alcoholism in the United States), the physician is naturally the one to manage this part of the problem. There is much literature on the treatment of acute alcoholism.

The long-range treatment of the alcoholic may also have its medical aspects. Recently developed drugs like disulfiram (Antabuse) have greatly increased the physician's resources and success in treating the chronic condition. Still more recently hopes have been raised that the new tranquilizers, such as chlorpromazine (Thorazine) and meprobamate (Miltown) will prove useful. It is generally noted, however, that all these drugs are merely adjuncts in an overall program of therapy. This long-range medical treatment is more often (but by no means exclusively) undertaken by physicians who are specializing in alcoholism or at least have a special interest in it.

In other words, the cooperative role of the general practitioner does not ordinarily include the long-term therapy of the alcoholic. Everyone is well aware (except, in many cases, the alcoholic himself) that recovery from an acute episode is only the beginning of the battle, and that eventual permanent recovery requires a great deal more. But perhaps it happens too often that a false idea of the long-range prospect is engendered in the mind of the patient when he hears from his

physician: "Now I've got you well again; the rest is *up to you*." Or "I can sober you up; but staying sober is *your own job*." Or "Now you're *on your own*." Very few alcoholics ever recover on their own. The vast majority need continued help, though often enough it is not continued medical help. Perhaps it is spiritual, perhaps it is psychiatric, perhaps it is social. Often it is all of these.

The program of Alcoholics Anonymous has been more successful in the permanent contented recovery of large numbers of alcoholics than anything else about which we know. It offers help to alcoholics that they cannot get anywhere else. It does not cost anything and it works. It is a mistake for the physician to give his patient the impression that his long-range recovery is up to himself, as though he can remain sober merely by deciding to, and by exercising his will-power. It is not ordinarily the practitioner's job to conduct long-range therapy himself, but he must be forthright in making it clear to the patient that he is suffering from a progressive and insidious disease, and that he needs continued outside help. The physician must be skillful in indicating where he can get it. A.A. is one of his best resources.

This brings us to what, in my opinion, is by far the most important contribution the average physician can make. *When he encounters the alcoholic, he can diagnose his alcoholism.* But to do it he requires: 1) the knowledge to make a diagnosis

of alcoholism, and 2) the courage and tact to communicate the diagnosis tellingly to the patient. Since this is a cardinal point in the whole cooperative effort to do something about alcoholism, let us explore these ideas a little further. Diagnosis is a key factor.

Diagnosis

Frequent complaints are heard among workers in the field that many doctors are not well-informed about alcoholism. In fact, they say it is often hard to find a non-specialist to whom they feel safe in referring the alcoholic patient for the medical part of his treatment. They are afraid the physician may just sober him up, "give him a good talking to," and tell him he is on his own. Or tell him to "drink like a gentleman," or "drink only beer," or "use your will-power and stop after two drinks." Or he may prescribe barbiturates for the hangover period without realizing the special precautions that are imperative when giving alcoholics any sedation. Barbiturate addiction is a distressingly frequent complication among alcoholics today.

Or the doctor may even tell the patient he is "not an alcoholic," meaning by that, perhaps, that he is not a chronic alcoholic in the medical sense, which formerly limited that term to one whose excessive drinking had reached the point where it was complicated by one or more of the so-called diseases of alcoholism. The prevailing usage today, adopted internationally by the

World Health Organization expert committee on alcoholism, and by most specialists in the field, gives a much broader meaning to the term "alcoholic." It is estimated that in the United States only one in four alcoholics has one of the complicating diseases. It is this equivocation in terminology that leads to many misunderstandings.

But whether such complaints are justified or not, it remains true that physicians, like educators, clergymen and everyone else, including the experts, still have a lot to learn about alcoholism. The medical schools recognize this and are beginning to give specific attention to this subject in their curricula. Professional scientific journals and county medical societies more and more frequently discuss the problem for their readers and their members. An organization like the National Committee on Alcoholism stands ready to supply members of the medical profession with a limited amount of up-to-date literature, and to recommend pertinent materials. Physicians are gradually being put in possession of the information they need in order to make a diagnosis of alcoholism.

Actually, is it such a difficult thing to do? It is, if the diagnosis is going to be made on the basis of some theory as to the causation of the condition. As already mentioned, the etiology is obscure. No one has isolated a physiological entity or a psychological trait which is alcoholism.

But it is not difficult merely to

describe the alcoholic in terms that distinguish him, for practical purposes, from other excessive drinkers who are not alcoholics. This is the fundamental thing, both for the purpose of clinical classification, and for the purpose of long-range therapy. Several such descriptions are available. The one I suggest here fairly describes and distinguishes the vast majority of those persons who are called alcoholics nowadays by physicians, psychiatrists, lay therapists, specialists, A.A.'s and others working in the field.

The alcoholic has these three traits: 1) *Excess*. He has been drinking excessively over a period of years. 2) *Problems*. He has serious life problems caused by or connected with his excessive drinking. 3) *Compulsion*. He does not stop drinking completely even when he wants to and tries to unless he gets outside help. When he tries to drink moderately he fails in spite of sincere efforts to stay within the bounds of moderation.

Excess is a matter of degree. Some alcoholics get completely drunk only rarely, but they do get thoroughly and frequently tight. Some get drunk on rather small amounts, some on large quantities. The reason why the "period of years" is mentioned is that sometimes wild drinking over shorter periods turns out to be merely a passing phase, and such drinkers settle down and learn how to drink moderately. Hence, it may be difficult to be sure of a diagnosis of alcoholism except on the basis of a

somewhat extended drinking history. Naturally, it is highly desirable that alcoholism be recognized as early as possible. But even if it could be recognized from the first drink (or before) it would probably be pretty hard to convince a patient that he had alcoholism except on the basis of his own continued, abnormal drinking behavior.

Problems are a matter of degree, too. They range all the way from a serious disruption of family harmony, through loss of job, or of health, loss of moral ideals, loss of faith, of self-respect, commitment to jails and institutions, etc., all the way down to skid row. It is very important for the physician to recognize that there are many, many alcoholics who have not yet seriously injured their health, or social position, and who are very far indeed from skid row.

It is true that experienced A.A.'s (those retired champions of the drinking world) believe that a man has to hit bottom before he will get better. But they distinguish high bottom and low bottom, and some even speak of seeing bottom instead of hitting it. For one individual "hitting bottom" may be a single, deep emotional experience; for another, a spiritual experience. It is a highly relative concept. In any case, it is not hitting bottom that makes a man an alcoholic, it is hitting some kind of bottom that makes him realize it. They are diagnosable as alcoholics long before that happens, and the doctor plays his

role by helping them to realize it.

Compulsion, most of all, is a matter of degree. It operates with more or less frequency and more or less force. It is a kind of fascinated thinking about alcohol or about the next drink, which takes possession of the alcoholic's mind on certain occasions, constrains him to drink even against his better judgment and his sincere determination not to. An alcoholic cannot safely take one drink. Not even of beer or of wine. It is even dangerous to prescribe medicine for him, such as cough syrups or elixirs, which have an alcoholic content. It is often after a drink or two that his compulsion is touched off and he is overwhelmed by an addictive urge to drink more.

This is not the place to discuss the moral implications of compulsive behavior, and I am far from intending that, just because one alternative is more attractive or alluring than another, one is compelled to choose it. Human emotion, passion and concupiscence, the attraction of the sense appetites, cause conflicts in all of us. That is not sickness, unless it is the sickness of original sin. But I am speaking of a type of compulsive thinking which has reached pathological proportions, a kind of fascination with one alternative which precludes a truly realistic appraisal of the other. When this happens, the moral responsibility for the act that results is greatly diminished and sometimes eliminated.

The reason why it is impractical to talk to the alcoholic about using

his will-power is that his sickness consists precisely in this: he has no will-power with regard to the object of his compulsion at those times when the compulsion takes over. People do not escape the domination of a compulsion or an addiction by saying, "I won't. I won't. I won't." And we give them very poor assistance when we keep saying, "Don't. Don't. Don't." Compulsions cannot be directly overcome by will-power. They have to be forestalled or circumvented.

The test of this compulsion is not the ability to stay away from alcohol completely for a week, or a month, or a year. So often the inexperienced will say: "He is not an alcoholic. He didn't touch a drop all during Lent, and there was plenty around." The test of alcoholism is not abstinence. Thousands of recovered alcoholics never touch a drop, but they are still alcoholics, because if they drank again, they would soon be in trouble again. The test is the ability to drink regularly with true moderation. A person who can do that is not an alcoholic. If there is one thing that all the experts are unanimously agreed upon it is this: an alcoholic can never learn to drink moderately. In fact, some would make this the definition of an alcoholic and the criterion of alcoholism:—"a person who cannot learn to drink moderately no matter how hard he tries." And they would not be far wrong.

When these three are present together—excess, life problems, and compulsion—the physician need have

little doubt that he is dealing with an alcoholic. It does not take a specialist to make this kind of a diagnosis. But it requires familiarity with the patient's drinking history, and familiarity with the characteristic patterns of alcoholic drinking, i.e., the characteristic phases of alcoholism.

The first of these, the history, can be obtained at least in part from the patient himself. The history referred to here is not a psychiatric history, looking to the underlying psychological causes of the abnormal drinking, but enough of his drinking history to divulge the tell-tale pattern of alcoholism. Perhaps this tell-tale pattern is thrice apparent without any history taking at all. One of the advantages of the general practitioner is that he often knows the family and personal history of the patient. But at least the history-taking will impress the patient with the fact that when the diagnosis is made, it is made on the basis of thorough knowledge. Perhaps the time will come when some ingenious expert will devise the key questions to be asked and will put them out in convenient form for the physician's use. Frequently, however, the wife or husband or members of the patient's family are needed to supplement the patient's own account of his drinking. For if he is an alcoholic, he may have little insight, and may deceive the physician with or without deliberate intent, in important matters.

As for the second point, the char-

acteristic phases of alcoholism have been very usefully described by E. M. Jellinek in *Phases in the Drinking History of Alcoholics* (Hillhouse Press, 1946). There are various more popular diagnostic aids such as the twenty-question test, the thirteen steps to alcoholism, the characteristic behaviors of alcoholism, etc., which may be of help to both doctor and patient in making the diagnosis.

Doctors may ask why the experts have adopted the broader definition of alcoholism and relinquished the older medical one based on the complicating diseases.

The reasons are practical. First, the broader conception is now very widely accepted nationally and internationally. Uniformity of terminology is desirable. Secondly, for purposes of diagnosis and referral for long-range therapy, whether the referral is to a psychiatric specialist, a medical specialist, a spiritual guide, or A.A., the crucial point is not the presence or absence of a complicating disease. The crucial point is: can this person ever learn to drink normally again? If it is judged that he cannot, then no matter where he is referred, no matter to what school of thought the specialist belongs, the practical goal of treatment will be the same: *complete abstinence for life*.

No one believes that there is any hope in the present state of our knowledge, of teaching alcoholics how to drink moderately. It is agreed, of course, that most alcoholics will have to make thorough-

going psychological readjustments in order to come to terms with life, and that they may need psychiatric help to do it. But even those who shrug off the drinking itself as a mere symptom of the alcoholic's underlying mental or emotional illness, and try to treat that underlying cause, can never call their treatment successful until they get rid of the symptom.

Compulsive drinking, if a symptom, is a runaway symptom, which acquires an importance of its own. People die of it. From one point of view suicide also is just a symptom of an underlying mental illness. But unless you control this symptom you have a dead patient on your hands.

One of the foremost psychiatric experts in alcoholism, Dr. Harry M. Tiebout, in a paper presented to the National States Conference on Alcoholism in October, 1955, declares that the reason why the psychiatrist fails so often in the treatment of alcoholics is that "he bypasses the disease and looks for causes; he ends up talking about earlier experiences and never gets close to the patient or the illness." And he states further:

Any treatment of the alcoholic must be remedial. There is no present value in getting at the causes and correcting them because the net result of such an endeavor would be to enable the person to drink normally. While such a goal may be achieved in some far-off millenium, its attainment in the immediate future is absolutely unlikely. Any therapy devoted to such a goal

is admittedly unrealistic; everyone acknowledges that there is no present cure, that the only remedy is total sobriety. The person does not learn how to handle liquor, he stops using it. The goal of therapy, therefore, is to get the patient to stop taking the first drink.

Courage and Tact

Alcoholism understood in this light is a diagnosable disease, and easily diagnosable—except by the alcoholic himself. He generally does not know what alcoholism is. He cannot think of himself as an alcoholic. He cannot bring himself to believe he is one. The general practitioner or family physician is ideally situated to do a good educational job. He is on the firing line. He often knows the family and personal history. He may be the first one to see the case, and his attitude is going to make a lasting impression on the patient. Americans listen to their doctors and respect their opinions in medical matters.

I do not mean that the alcoholic will recognize himself as such the moment the doctor tells him, much less that he will immediately stop drinking. It may take time and repetition and more bouts with the bottle before he will be ready to let the idea take hold. But it is an essential part of his education about his own disease that he be told about it by a medical man who shows that he knows what he is talking about. It is essential that he be told in no uncertain terms: "You have alcoholism," or "You have developed alcoholism." (And these

phrases, by the way, seem to be more effective and more acceptable than "You are an alcoholic.") It is not easy to break this hateful news. For the physician to communicate this diagnosis tellingly, he needs both courage and tact.

If the doctor has not the courage of his convictions, the patient will sense it very quickly. If he accepts alcoholism intellectually as an illness, but does not accept the alcoholic emotionally as a sick man; if he is not deeply and personally convinced that alcoholism is truly a medical problem; if he still harbors the idea that alcoholism may be an illness but it is not a "legitimate" illness; if he sets himself up as a judge and implies by his attitude: "You have an illness, but you brought it on yourself, and you deserve to do a little penance for it"; if he still thinks that though it is an illness, it is not his problem and that the situation is pretty hopeless anyway—these judgmental and defeatist attitudes will betray him and destroy his effectiveness with his patient.

It is not enough to be courageous. Tact is also necessary. A man's drinking habits are a peculiarly personal thing. One who has trouble with his drinking will consider this part of his life as much his own business as his sex life. If the physician is going to convince the patient he has alcoholism, he may have to prepare him for the news. The ideal is to lead the patient to diagnose himself as an alcoholic.

The physician may know very

quickly what is wrong with the patient. He is just another alcoholic. But it may take more than one interview, and the passage of time, and some serious reading and study on the part of the patient, before the moment arrives for that straightforward pronouncement: "You have developed alcoholism. It is a progressive and incurable disease. It can be arrested only by complete abstinence. In order to arrest it, you will need continued help."

Resources and Referrals

There are a good many resources available to the general practitioner who wishes to refer a patient for further help. The best of these for the majority of patients, and the most universally available, is Alcoholics Anonymous, as mentioned previously. The physician should know this program and should be personally acquainted with some successful members of A.A., so that when a patient is willing to accept help from them, the doctor will not merely "send him to A.A." but will contact the right people in A.A. to help this particular patient.

There are thousands of A.A. groups throughout the country, at least one in every sizable town. They are usually listed in the telephone directory. If not, the address of the nearest group can be obtained from their national headquarters (P.O. Box 459, Grand Central Annex, N.Y. 17, N.Y.). If there is no time for that, a telephone call to the local police station will usually elicit the desired informa-

tion. Members of A.A. are ready to help *if the alcoholic himself* is asking for their help.

Many patients will not hear of going to A.A. when it is first proposed to them. Either they are still unconvinced and are determined to learn how to drink without getting into trouble, or, if they have reached the point where they admit they have alcoholism and can never drink again, they think they can manage this business of sobriety by themselves. Often one can but let them try it; but the door should be left open for a future change of mind and heart.

I do not mean to give the impression that A.A. is the only thing there is, or that for every alcoholic it is the best solution. Some alcoholics are badly in need of specialized psychiatric care, or the care of a medical specialist in alcoholism. But this is not true of the majority. The majority, besides, are in no position to pay for such care. It is easier, however, to get some patients to go to a psychiatric or medical specialist than to go to A.A. The general practitioner will know, of course, or be able to find out the right specialist in alcoholism for his patient.

One of the difficulties that plagues both specialists and generalists is the refusal of most general hospitals to admit acute alcoholics for treatment. Feldman and Zucker have this to say:

The ideal place for treatment of the acutely alcoholic patient is the hospital, and every effort should be made to convince both the patient and the hospital of the wisdom of this arrangement. It is surprising how little difficulty most acutely alcoholic patients cause in hospitals, a fact repeatedly confirmed by those hospitals courageous enough to admit this type of patient on the same basis as any other. It seems as though merely treating these people as any other sick person somehow makes them more tractable and cooperative. Occasionally they become model patients. Hospitalization in open or general hospitals is not to be recommended if the patient is actively against any treatment or if force must be used.¹

Some general hospitals have followed the lead of St. Thomas Hospital, in Akron, Ohio, where Sister Ignatia first introduced the plan, and have instituted a five-day program of treatment in conjunction with Alcoholics Anonymous. They have had remarkable success in these institutions and have not found the alcoholic patients more difficult to handle than other types of patients they receive.

The families of alcoholics have put up with so much that they are often thoroughly disorganized, and it is often the wife of the alcoholic who seeks the physician's help. The Al-Anon Family Groups, Inc.—an offshot of A.A. but not directly connected with it—was formed to help the families, especially the wives, of alcoholics to meet their problem

¹ "Present Day Management of Alcoholism," *Journal of the American Medical Association*, Nov. 7, 1953, pp. 895-901.

wisely and effectively. There are now hundreds of these groups throughout the country.

If alcoholism is a sickness of body, mind, and soul, many alcoholics, if not all of them, need spiritual help. There are cases where the doctor can help them to get it.

The physician who, in accordance with the highest ideals of the profession, considers himself not merely a scientist and technician but a healer, with the total welfare of his patient at heart, can often put a confused alcoholic on the right track. This is especially true if there are clergymen available (and the number is steadily growing) who have an understanding of alcohol problems and take a special interest in them.

The general practitioner can also make good use of the services offered by the National Committee on Alcoholism (Suite 454, New York Academy of Medicine, 2 E. 103 St., N.Y. 29, N.Y.). This is the national clearing house for information on developments and activities in the field of alcoholism. It disseminates the latest scientific findings in this field, and also guides and stimulates the establishment of community programs on alcoholism. Literature is available, including literature for physicians, from the national headquarters. The Committee has about fifty local affiliated committees, operating programs of information, organization, education and guidance. Some of them are in a position to guide the individual alcoholic, through experienced counsel-

lors, to the help best suited to him. They can also inform the doctor of all the local treatment facilities for handling alcoholics.

One of the most encouraging developments from the medical point of view is the establishment of State programs to deal with alcoholism. There is a great variety and number of such programs throughout the United States. Some of them operate special hospitals and out-patient clinics with a staff trained to carry on the long-range therapy of the alcoholic. Information about a State program, if there is one, and about all the local treatment facilities for alcoholics, can be obtained by contacting the State Health Department.

Finally, many of the local medical societies have now organized special committees on alcoholism. These committees know the local resources and will guide the physician in referring his patients to the best sources of continuing help.

In writing the above observations on the role of the general practitioner in alcoholism, I have said very little about the moral, spiritual, and religious aspect of these problems. This is not because I underestimate them. In the last analysis, the excessive drinking of alcohol is a problem of human behavior. Like every such problem, it has theological implications, illustrating vividly the mysterious interplay of free will and divine grace within the human soul. The grace of God is all-important to the alcoholic. The physician by his skill,

his understanding, his tact and his compassion can remove the obstacles to that grace. He can be compassionate without being mawkish. He can be tactful without pussyfooting, forthright without crushing.

But if alcoholism is a triple sickness, it has its medical side, and the general practitioner has a cooperative medical role to play. If he

knows the facts about alcoholism, if he has the knowledge, the courage and the tact to make a forthright diagnosis, if he knows the available resources, he can guide these patients to recovery. Recovery means contented sobriety. The situation is no longer hopeless. The recoveries will soon be numbered in hundreds of thousands.



The Mystery of Suffering

When you look back over the history of our culture and examine the classic thought and the Christian faith which figure so prominently in it, you discover a common recognition of suffering as a mystery—something which makes sense even though the sufferer cannot see as much.

The literature of Greece is her monument and memorial. Supreme among its works are the great tragedies. Nowhere else have human pain, anguish, bodily ills and spiritual sorrows been more compellingly described and dramatized. And what makes these tragic masterpieces unforgettable is their insistence that man cannot abolish or eliminate suffering; he can face and bear up under suffering, as the mystery somehow implicated in the will of his gods.

What the Greek mind groped for in these tragedies, the Christian discovered in the Gospel. The "good news" of Christianity centered on the mystery of the suffering incarnate in the person of Jesus Christ, who, precisely because "He has been tried by suffering . . . has the power to help us" (Heb. 2:18). The Christian is united with this suffering Savior and becomes one with his brothers in a Mystical Body whose Head is the crucified Christ. This incorporation helped the Christian to accept the mystery of suffering and to be saved through it.—*Jerome A. Kelly, O.F.M., in the LINACRE QUARTERLY, February, 1957.*

EDITORIAL OF THE MONTH

Catholics have no interest in anything but the best possible schools under public and private auspices. There are no hidden motives leading us to hope for the disintegration of the public school system.

Helpful Controversy*

The PILOT

ONE of the lasting features of democratic life is the fact of social controversy. It is fair to say that democracy thrives on the varied opinions of its members, so that even in a forceful exchange of views a kind of dynamic is produced which advances the best interests of the whole. There can be, of course, fruitless controversy, bitter and ill-informed, which far from assisting the society in which it appears, divides and destroys it. Sometimes it seems that our own times have too much of the latter type and too little of the former; too much noise and almost no dynamic.

A notable exception to the trend is Dr. John C. Bennett of Union Theological Seminary, and with him a few others of the same religious disposition, who make honest efforts to understand the issues which come out of our pluralism and seek intelligent solutions which still safeguard the principles of all involved. A recent statement in the impressive little paper *Christianity and Crisis* discussed the matter of bus transportation for parochial school children. Many Protestants have registered themselves in opposition to this service for any non-public school children

*Reprinted from the *Pilot*, 49 Franklin St., Boston, Mass.

and they clearly feel that Catholics are seeking special advantage in pursuing their claim.

The problem centers around the rights of Catholic *children*, not Catholic *schools*, and Catholics properly argue that services which are available for children generally should include their children as well as their neighbors'. Dr. Bennett understands the argument very well and in fact expresses himself clearly in favor of the Catholic position. At the same time, however, he points out the real anxieties of Protestants in this whole area of education, and these, in our experience, seldom get thoughtful consideration from us.

Many Protestants do not object strongly on the bus issue but rather feel that the line must be drawn somewhere and must be drawn soon. As a result they take a position on the buses to record opposition to what may be only the first of a series of concessions that will later include textbooks, teachers' salaries, and finally school buildings. Their basic worry is that competing school systems will end by making public schools inferior and perhaps even the other schools as well.

Catholics do not, of course, consider their schools to be in competition with the public schools, but rather as supplementing them by supplying religious instruction for their children within the educational curriculum. Catholics also are citizens of the state and quite appropriately look upon public schools as *their* schools as well. It must be plain that Catholics have no interest in anything but the best possible schools both under public and private auspices. There are no hidden ulterior motives which would lead us to hope for the disintegration of the public school system.

At the same time we should make plain to our neighbors that we frankly intend to have the government aids for Catholic *children* which are supplied for other children and we have no intention of allowing attendance at parochial schools to be used as a basis for discrimination in the distribution of these proper legal benefits. We do not ask for anything that is unconstitutional, nor do we ask for special preference; we only seek our full rights as citizens.

The anxieties of our Protestant neighbors can be relieved if we express ourselves not merely with vigor but with intelligence and candor. It is good to know that there are influential men, like Dr. Bennett, who will listen and will give our case intelligent and sympathetic attention.

DOCUMENTATION

ENCYCLICAL LETTER OF HIS HOLINESS PIUS XII
BY DIVINE PROVIDENCE POPE

On the Missions

("Fidei Donum")

TO OUR VENERABLE BRETHREN
PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS
AND OTHER LOCAL ORDINARIES
IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

HEALTH AND APOSTOLIC BLESSING:

THE incomparable riches which God deposits in our souls with the gift of faith are motives for immense gratitude. The faith introduces us to the secret mysteries of the divine life. In it are founded all our hopes. In this earthly life it strengthens and reinforces the bonds of the Christian community. As the Apostle said, "One Lord, one faith, one baptism" (Eph. 4:5). It is the gift par excellence which places on our lips the hymn of gratitude: "What shall I render to the Lord for all the things that he hath rendered unto me?" (Ps. 115:12). What, besides due homage of the spirit, will we offer to the Lord in exchange for this divine gift? Should it not be our zeal to diffuse among men the splendor of divine truth?

The missionary spirit, whereby, animated by the fire of charity, we communicate to our brothers the faith we have received, is, in some way, the first response of our gratitude toward God. Considering on one hand the innumerable legions of Our sons who, especially in the lands of ancient Christian tradition, participate in the joy of faith and considering, on the other hand, the even greater number of those who still await

the message of salvation, We feel the ardent desire to exhort you, Venerable Brethren, to support zealously the holy cause of the expansion of the Church in the world. May it be God's will that, following our appeal, the missionary spirit may penetrate more deeply the hearts of all priests and, through their ministry, inflame all the faithful!

It is certainly not the first time, as you well know, that We and Our predecessors have addressed you in this serious matter, which is particularly suited to nurturing the apostolic fervor of Christians who are become more conscious of the demands consequent upon the faith received from God.

This fervor is directed toward the de-christianized regions of Europe and the vast territories of South America, where we know that the needs are great. It is placed at the service of so many important missions of Africa and Oceania, there where more than elsewhere there is a difficult struggle. It gives fraternal support to thousands of Christians, especially dear to Our heart, who are the honor of the Church because they know the evangelical beatitude of those who "suffer persecution for justice' sake" (Matt. 5:10). It has pity for the spiritual poverty of the innumerable victims of modern atheism, above all for the young who grow in ignorance and sometimes in hatred for God.

All involve necessary and urgent tasks which require from everyone a reawakening of apostolic energy, creating "great legions of apostles similar to those which the Church knew at her dawn" (*Acta Apostolicae Sedis* XLIV, 1952, p. 370).

But, while keeping these indispensable tasks present in Our mind and in Our prayer, while recommending them to your zeal, it has seemed necessary to Us to turn your attention to Africa today, in the hour in which she is being opened up to the life of the modern world, and passing through what may prove to be the most serious years of her millenary destiny.

I

THE SITUATION OF THE CHURCH IN AFRICA

A Look at Africa

The expansion of the Church in Africa over the last decades is a reason for joy and pride in all Christians. According to the pledge We took on the eve of Our elevation to the Supreme Pontificate, "not to spare any effort so that . . . the Cross, in which there is salvation and life,

may extend its shadow to the most remote regions of the world" (Allocution of May 1, 1939, *Discourses and Radio Messages*, vol. I, p. 87), We have supported the progress of the Gospel on that continent with all Our power. Ecclesiastical districts have been multiplied. The number of Catholics has increased considerably and continues to grow at a rapid pace. We have had the joy of establishing the hierarchy in many countries and of raising many African priests to the fullness of the priesthood, in conformity with the "ultimate purpose" of missionary labor, which is "to firmly and permanently establish the Church among new peoples" (*Evangelii Praecones, Acta Apostolicae Sedis* XLIII, 1951, p. 507).

As a result the young African churches today take the place which awaits them in the great Catholic family, hailed with fraternal heart by the most ancient dioceses which have gone before them in the faith. Legions of apostles, priests, men and women Religious, catechists and lay helpers have thus obtained comforting results, thanks to a labor whose hidden sacrifices are known only to God. To each and all of them We extend Our paternal gratitude and felicitations. There, as everywhere, the Church can be proud of the work of her missionaries.

Nevertheless, the magnitude of the task accomplished should not make one forget that "the work which remains to be done requires an immense effort and innumerable workers" (*ibid.* p. 505). At a time when the establishment of the hierarchy might erroneously lead one to believe that the missionary activity is at a point of termination, more than ever the "care of all the churches" (II Cor. 11:28) of the vast African continent fills Our soul with anxiety.

How then could We not be stricken at heart when We consider, from this Apostolic See, the grave problems the extension and deepening of Christian life entail in Africa? How could We not be touched when We compare the size and urgency of the tasks with the extremely low number of apostolic workers and their lack of means? This suffering We confide to you, Venerable Brethren, and it pleases Us to think that the promptness and generosity of your response will once more spark hope in the hearts of many generous apostles.

The general conditions under which the work of the Church in Africa is carried out are known to you. They are difficult. The greater part of these territories is going through a phase of social, economic and political evolution full of consequences for its future. It is necessary to recognize that the numerous influences of international life upon local

situations do not always allow even the wisest men to gauge the policies needed for the true welfare of these people.

The Church which has seen so many nations born and grow during the past centuries, must give particular heed today to the accession of new peoples to the responsibilities of political freedom. Several times already We have invited the nations concerned to proceed along this road in a spirit of peace and mutual understanding. "Would that a just and progressive political freedom be not denied to these people [who aspire to it] and that no obstacle be set in the way," We said to some. We warned others "to credit Europe with their progress, without whose influence, extended to all domains, they could have been dragged by a blind nationalism to hurl themselves into chaos and slavery" (Christmas Message 1955, *Acta Apostolicae Sedis* XLVII, 1956, p. 40).

In renewing here this double exhortation, We express Our wish that a task of constructive collaboration may be carried out in Africa; a collaboration, free of prejudices and mutual sensitiveness, preserved from the seductions and strictures of false nationalism, and capable of extending to these people, rich in resources and future, the true values of Christian civilization, which have already borne so many good fruits in other continents. We know that atheistic materialism has spread its virus of division, unfortunately, throughout various regions of Africa, stirring up passions, making peoples and races rise against one another, making use of real difficulties to seduce minds with easy mirages or to sow rebellion in hearts.

In Our solicitude for the authentic human and Christian progress of the African peoples, We wish to renew here in their regard the grave and solemn admonitions which We have already addressed to the Catholics of the entire world on this subject. We felicitate their pastors who, on more than one occasion, have already firmly denounced to their faithful the dangers to which they are exposed by these false shepherds.

But while the enemies of the name of God multiply their insidious and violent efforts on that continent, it is necessary to denounce other serious obstacles which run counter to the progress of evangelization in certain regions. You know particularly of the easy attraction exercised upon a great number of minds by a religious concept of life which, even calling strongly upon divinity, attracts none the less its followers to a way which is not that of Jesus Christ, the only Saviour of all people. As a Father Our heart is open to all men of good will. But, being the Vicar of Him

who is the Way, the Truth and the Life, We cannot consider this situation without great sorrow.

There are other causes for this state of affairs. Often they are recent historic causes and they are not always extraneous to the attitude of nations who take pride in their Christian past. There is cause for serious concern for the Catholic future of Africa in this. Specifically, will the sons of the Church understand their obligation to help more effectively and in due time the missionaries of the Gospel to announce the saving truth to about 85 millions of Africans of the black race who are still attached to pagan beliefs? The general quickening of events, of which the bishops and select elements among the Catholics of Africa are deeply aware, makes these considerations even more serious.

At the moment when new political structures are being sought—while some run the risk of abandoning themselves to the false seductions of a technical civilization—the Church has the duty to offer, in the greatest measure possible, the substantial riches of her doctrine and her life as animators of a Christian social order. Any delay would be full of serious consequences. The Africans, who within a few decades are passing through the stages of an evolution which the Western world achieved in the course of several centuries, are more easily upset and seduced by the scientific and technical teaching which is being given to them, as well as by the materialistic influences to which they are subjected. For this reason situations can arise here and there which would be difficult to mend, and consequently the penetration of Catholicism into souls and society would be impaired. It is necessary, therefore, to give pastors of souls the means of action proportionate to the importance and urgency of the present circumstances.

The Missionary Apostolate

Now, except for rare exceptions, the means of missionary action are still inferior to the task that needs to be done. Although this lack is unfortunately not peculiar to Africa alone, it is strongly felt there because of circumstances.

It will be useful, Venerable Brethren, to give you some particular indications on this point.

In recently established missions, for example, founded sometimes only about ten years ago, there can be no hope for a long time for a notable help from local clergy. And the too few missionaries, scattered over vast territories—where other non-Catholic confessions are also working—can

no longer meet all the requests. In one particular place there are 40 priests for almost a million souls, among whom there are only 25,000 converts. In another place there are 50 priests for a population of two million inhabitants, while 60,000 faithful would be enough to absorb all the time of the missionaries.

Upon reading these figures, a Christian heart cannot remain indifferent. Twenty more priests in a particular region would make it possible to plant the cross there today, while tomorrow this same land, worked by other workers than those of the Lord, will have probably become impervious to the true faith.

Furthermore it does not suffice alone to announce the Gospel. In the social and political crisis which Africa is undergoing, it is necessary quickly to form a select group of Christians in the midst of a still neophyte people. But to what extent will the number of missionaries have to grow in order to enable them to perform this task of personal formation of consciences? Moreover, to the scarcity of men there is almost always added a lack of means which at times borders on extreme poverty. Who will give these new missions, generally situated in poor regions that nevertheless are important for the future of evangelization, the generous help which they so urgently need? The missionary suffers upon seeing himself so deprived of means in the face of such tasks. He does not ask to be admired, but much more to be helped in founding the Church where it can still be done.

The conditions of the apostolate in the older missions, where the proportion of Catholics and their fervor are a source of joy to Our heart, although different are no less a matter for concern. Here also the lack of priests is sorely felt. Those dioceses or Vicariates Apostolic must, as a matter of fact, develop without delay indispensable works for the expansion and radiation of Catholicism. Colleges must be founded and Christian teachings in various degrees must be propagated. Life must be given to social action organizations which animate the work of select groups of Christians in the service of civic society. The Catholic press must be developed in all its forms. Modern techniques for the diffusion of culture must be studied, for it is known in our day how important a well-formed and enlightened public opinion is. Above all, attention must be given to the growing development of Catholic Action and to the satisfaction of the religious and cultural needs of a generation which, deprived of sufficient food, might be exposed to the danger of going outside the Church to seek nourishment.

In order to take on these different tasks, the pastors of souls need not only greater means, but also, and above all, collaborators prepared for these more diverse and therefore more difficult ministries. Such apostles cannot be improvised. The missionaries frequently lack them, yet the duty is urgent, if one does not want to lose the trust of certain groups in the ascendancy. We wish here to express all Our gratitude to the Religious Congregations, to the priests and militant laity who, impressed with the seriousness of the times, have spontaneously met such needs. Certain initiatives have already borne fruit and, joined to the dedication of all, they open the way to great hopes.

But it is truly Our duty to affirm that in this field there still remain enormous tasks to be done.

Even the very progress of the missions poses a new difficulty for the Church in certain territories. In fact, the success of evangelization requires a proportionate increase in the number of apostles, if one does not want to compromise this magnificent development. Missionary Congregations are now being solicited from every side, and the insufficiency of vocations prohibits them from fulfilling so many requests.

You know, Venerable Brethren, that the number of priests compared to that of the faithful is decreasing in Africa. The African clergy is undoubtedly growing, but it will not be able to take complete charge of the management of its own dioceses for many more years, even with the help of the missionaries who bring the faith there. Those young Christian communities cannot for the time being, left to their own resources, take care of their duties in the decisive moment through which they are now passing.

Will not the realization of such difficulties call to missionary duty many of Our sons who do not thank God enough for the gift of faith received in their Christian families, and for the means of salvation placed at their disposal?

II

THE COOPERATION OF THE ENTIRE CHURCH

These conditions of the apostolate, which We have described in bold strokes, clearly show, Venerable Brethren, that the problems of Africa are no longer a limited and local matter that can be resolved at leisure little by little, and independently of the general life of the Christian world.

If in other times "the life of the Church, in its visible aspect, extended its force—especially in those countries of old Europe from which she spread—toward what could then be called the limits of the world, today on the contrary she presents herself as an exchange of life and energy between all the members of the Mystical Body of Christ upon earth" (Radio Message 1945, *Acta Apostolicae Sedis*, XXXVIII, 1946, p. 20). The repercussions of the Catholic situation in Africa go far beyond the frontiers of that continent and it is necessary that, under the impulse of this Apostolic See, the fraternal response to so many needs should come from the entire Church.

It is therefore not without reason that We turn to you, Venerable Brethren, in an hour which is important to the expansion of the Church. "If, in our mortal organism, when one member suffers, all the others suffer with it (cfr. I Cor. 12:26), the sound members providing the sick members with the proper help, likewise in the Church every member does not live for itself alone, but helps the others and all help each other for their mutual consolation, as well as for a better development of the whole body" (Encyclical *Mystici Corporis*, *Acta Apostolicae Sedis*, XXXV, 1943, p. 200). In truth are the bishops not "the most eminent members of the universal Church, those who are joined to the Divine Head of the entire Body with a very special bond and therefore are justly called 'the first members of the Lord' [Greg.]" (ibid. p. 211). Should it not perhaps be said more from these considerations than from any other that Christ, the Head of the Mystical Body, "asks the help of His members: because most of all the Sovereign Pontiff takes the place of Jesus Christ and must, in order not to be crushed by the weight of his pastoral duties, call upon many to share His anxieties" (ibid. p. 213)? United in closer bond to Christ and His Vicar, Venerable Brethren, you will take to heart this sharing, in a lively spirit of charity, of the solicitude for all the churches which weighs upon Our shoulders (cfr. II Cor. 11:28).

Stimulated by the charity of Christ (cfr. II Cor. 5:4), you will be happy to feel deeply with Us the imperious duty of propagating the Gospel and of founding the Church throughout the whole world; you will be happy to pour out among your clergy and your people a spirit of prayer and mutual help, in dimensions as great as the Heart of Christ.

"If you want to love Christ," said St. Augustine, "spread charity all over the earth, for the members of Christ are all over the world" (On the Epistle John to Parthos, Tr. X, n. 8, Migne P.L. XXXV, 2060).

Without doubt, Jesus has entrusted His entire flock to the Apostle Peter alone and to his successors, the Roman Pontiffs; "*Pasce agnos meos, pasce oves meas—Feed my lambs, feed my sheep*" (John 21:16-18). But, if every bishop is the proper pastor only of that portion of the flock entrusted to his care, his quality as a legitimate successor of the apostles by Divine institution renders him jointly responsible for the apostolic mission of the Church, according to the words of Christ to His apostles "as the Father has sent me, I also send you" (John 20:21).

This mission, which must embrace all nations and all times (cfr. Matt. 28: 19-20) did not cease with the death of the apostles. It continues in the person of all the bishops in communion with the Vicar of Jesus Christ. "The dignity of the Apostles, which is the foremost in the Church," as St. Thomas Aquinas asserted (*Expos. in Epist. ad Rom. c. I, lect. I*), resides in its fullness in them who are envoys and missionaries of the Lord par excellence. This apostolic fire, brought upon the earth by Jesus, must communicate itself from their hearts to the hearts of all Our sons, and it must incite in them a new ardor for the missionary action of the Church throughout the world.

Furthermore, this interest for the universal needs of the Church really manifests in a live and true manner the Catholicity of the Church. "The missionary spirit and the Catholic spirit, We have said before, are one and the same thing. Catholicity is an essential note of the true Church. This is so to such an extent that a Christian is not truly faithful and devoted to the Church if he is not equally attached and devoted to her universality, desiring that she take root and flourish in all parts of the earth" (Christmas Message 1946, *Discourses and Radio Messages*, vol. VIII, p. 328).

Nothing is more foreign to the Church of Jesus Christ than division. Nothing is more harmful to her life than isolation, retiring into oneself, and all the forms of collective egoism which induce a particular Christian community, whatever it may be, to close itself up within itself. "Mother of all nations and of all peoples as well as of all individuals," Holy Mother the Church "is not and cannot be foreign in any place; she lives, or at least by her nature she should live, in all peoples" (Christmas Message 1945, *Acta Apostolicae Sedis XXXVIII*, 1946, p. 18). Inversely, We could say, nothing of that which concerns Our Mother the Church is or can be extraneous to a Christian. In the same manner that his faith is the faith of the entire Church, his supernatural life the life of the whole Church, the joys and anxieties of the Church will be his

joys and anxieties, the universal perspectives of the Church will be the normal perspectives of his Christian life. Spontaneously, then, the appeals of the Roman Pontiffs for the great apostolic tasks in the world will find an echo in his fully Catholic heart, like the fondest, most grave and urgent appeals that they are.

III

TRIPLE MISSIONARY DUTY

Missionary from her very origins, the Holy Church has not ceased to accomplish the work in which she could not fail, to address to her faithful the triple invitation to prayer, to generosity and to some the gift of themselves. The missions of today, especially those of Africa, still expect this triple assistance from the Catholic world.

Prayer for the Missions

Therefore, Venerable Brethren, We desire in the first place that more prayers be said for this intention and that they be said with more enlightened fervor. It is your duty to support among your priests and faithful an unceasing and insistent supplication for such a holy cause. And it is your duty to nourish this prayer with fitting instruction and regular information on the life of the Church, to stimulate it in certain periods of the liturgical year which are more adapted to recalling to Christians their missionary duty. Primarily, We think of Advent, which is the time of humanity's expectation and of the providential ways of preparation for salvation; Epiphany, which manifests this salvation to the world; and Pentecost, which celebrates the foundation of the Church through the inspiration of the Holy Ghost.

But is not the most excellent form of prayer, perhaps, that which Christ, Supreme Priest, addressed to the Father on the altars on which He renews His redeeming sacrifice? In these years which are probably decisive for the future of Catholicism in many countries, let us multiply Masses celebrated for the intentions of the missions. These are the intentions of Our Lord Himself, who loves His Church and would have her extended to and flourishing in every place on earth. Without contesting in any way the legitimacy of the particular petitions of the faithful, it would be fitting to recall to them the primordial intentions indissolubly bound to the act of the Eucharistic sacrifice itself, inscribed furthermore in the Canon of the Mass of the Latin rite: "*in primis . . . pro*

Ecclesia tua sancta catholica, quam pacificare, custodire, adunare et regere digneris toto orbe terrarum."

These highest perspectives will be better understood, however, if one keeps in mind that, according to the teaching of Our encyclical *Mediator Dei*, every Mass celebrated is essentially an action of the Church, since "the minister of the altar represents Christ offering, as the Head [of the Mystical Body] in the name of all its members" (*Acta Apostolicae Sedis* XXXIX, 1947, p. 556). It is therefore the whole Church which through Christ presents the holy offering "*pro totius mundi salute*" to the Father. How therefore should not the prayer of the faithful be raised in union with that of the Pope, the bishops and the entire Church, to implore from God a new pouring out of the Holy Spirit, thanks to whom "*profusis gaudiis, totus in orbe terrarum mundus exsultat*" (Preface of Pentecost).

Pray therefore, Venerable Brethren and beloved children; pray still more. Bear in mind the immense spiritual needs of so many people who are still so far from the true faith or who are so much deprived of help to persevere in it. Turn to the heavenly Father and, with Jesus, repeat the prayer which was that of apostolic workers of every time: "hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven!" For the honor of God and the splendor of His glory, We wish that His reign of justice, love and peace be at last established in every place. Is not this zeal for the glory of God, in a heart burning with love for its brothers, the highest form of missionary zeal? The apostle is before all else God's herald.

Generosity Toward the Missions

But would a prayer for the missionary Church be sincere if it were not accompanied, as much as possible, by a gesture of generosity? Certainly more than all others We know the inextinguishable charity of Our children, We who receive constantly moving and multiple testimonies of it. We know that, thanks to their generosity, the marvelous progress of evangelization has been able to take place since the beginning of this century. We wish here to thank Our beloved sons and daughters who dedicate themselves to the service of the missions by various works, inspired by an industrious charity. We also wish to render special homage to those who, in pontifical missionary organizations, consecrate themselves to the task—at times thankless but so very noble—of extending

their hand in the name of the Church in favor of the young Christian communities, which are her pride and her hope.

We congratulate them with all Our heart, and We likewise express Our gratitude to all the members of the Sacred Congregation of the Propagation of the Faith who, under the guidance of Our beloved son, the Cardinal Prefect, assume the important task of serving the progress of the Church in vast continents. Our Apostolic Office makes it a duty for Us, Venerable Brethren, to tell you that these gifts, received with so much gratitude, are unfortunately far from sufficient for the growing needs of the missionary apostolate. We continuously receive anxious appeals from pastors who see the good to be done, the evil that needs urgently to be removed, the necessary buildings that must be constructed, the organizations that must be founded. We suffer greatly at not being able to give more than a partial and inadequate response to such legitimate requests.

For example, this is what happens in the Pontifical Organization of St. Peter Apostle. The subsidies which it distributes to seminaries in missionary countries are considerable. But, thank God, the vocations are more and more numerous every year, requiring more and more funds which are so important. Will it, therefore, now be necessary to limit these providential vocations to the measure of the money available? Will it be necessary to close the seminary doors to generous and hopeful young men for want of funds, as it is said has happened at times? No, We do not want to believe that the Christian world, faced with its responsibilities, will not be capable of making the exceptional effort which imposes itself upon them for meeting such necessities. We are not unaware of the hard times and of the difficulties encountered by the ancient dioceses of Europe or those in America. But, if figures were quoted, one would immediately see that their poverty is relative wealth compared with the misery of others.

Besides, the comparison is useless, for it is not so much a matter of entering balances in a ledger as of exhorting the faithful, as We have already done on a solemn occasion, "to enlist under the standard of Christian renunciation and self-denial—which goes beyond that which is commanded and prompts one to fight the good fight with generous spirit—according to the invitation of grace and in keeping with one's own circumstances . . . That which will be taken from vanity, will be given to the Church and to the poor in mercy" (Discourse, Nov. 2, 1950, *Acta Apostolicae Sedis* XLII, 1950, p. 787). What would the mis-

sionary not do, who is paralyzed in his apostolate for want of means, with the money that a Christian spends occasionally for passing tastes. May every member of the faith, every family, every Christian community question itself on this point. Recalling the "generosity of Jesus Christ Our Lord who, having all things, made Himself poor for you to enrich you with His poverty" (2 Cor. 8:9), give that which is superfluous to your needs, and even sometimes that which is for necessity. The development of the missionary apostolate depends upon your liberality.

Missionary Vocations

The Church in Africa, as every other mission territory, lacks apostles. Therefore We turn again to you, Venerable Brethren, to ask you to favor the care of missionary vocations to the priesthood and the Religious life in every way.

It falls to you in the first place to develop among the faithful a conditioning of the spirit, as We said a short while ago, an opening of the soul which renders them more sensitive to the universal interests of the Church and more apt to hear the ancient calling of the Lord, which resounds from age to age, "Leave your country, your kinfolk and your father's house, for the land which I will show you" (Gen. 12:1). A generation trained according to these truly Catholic ideals, either in families or in schools, in parishes or in Catholic Action and in pious works, such a generation will give to the Church the apostles she needs to announce the Gospel to all peoples.

Furthermore, this missionary inspiration animating the totality of your dioceses, will be a pledge of spiritual renewal for you. A Christian community which gives its sons and daughters to the Church cannot die. And, if it is true that the supernatural life is a life of charity and grows with the giving of one's self, it can be asserted that the Catholic vitality of a nation is measured by the sacrifices it is capable of making for the missionary cause.

Thanks be to God, there are numerous dioceses which are so amply provided with priests that they could consent to the sacrifice of some vocations without running any risk. We turn to them above all with paternal insistence: "Give in proportion to your means" (cfr. Luke 17: 47).

But We think also of those among Our brothers of the episcopacy who are troubled by a sad decrease in Religious and priestly vocations and who can no longer meet the spiritual needs of their flocks. We identify

Ourselves with their pastoral sufferings and We willingly say to them as St. Paul said to the Corinthians, "For I do not mean that the relief of others should become your burden, but that there should be equality" (2 Cor. 8: 13).

Nevertheless, dioceses thus tried should not be deaf to the appeal of the distant missions. The widow's mite was given as an example by Our Lord, and the generosity of one poor diocese for others even poorer could not impoverish it. God will not let Himself be outdone in generosity. Isolated efforts will not suffice by any means for resolving the complex problems of missionary vocations effectively.

Remember these problems in your meetings therefore, Venerable Brethren, and in the framework of national organizations, where they exist. On that scale it will be easier to put into effect the means of action best suited for the revival of missionary vocations. At the same time you will more easily bear the responsibilities which render you united at the service of the general interests of the Church.

Give generous support in your dioceses to the Missionary Union of the Clergy, so often recommended by Our predecessors and by Ourselves. We have recently elevated it to the dignity of a pontifical organization, so that no one would doubt the esteem in which We hold it and the importance that We give to its development.

Let there be established, finally, a close coordination of efforts, an indispensable factor for success, between pastors of souls and those who labor more immediately for the missions. We have in mind particularly the national presidents of the pontifical missionary organizations, whose task you will render easier by sustaining their diocesan directors with your authority and your zeal. We have in mind also the superiors of the deserving Congregations, to whom the Holy See does not cease to appeal to meet the more urgent needs of the missions. They cannot increase the number of vocations without the benevolent understanding of local Ordinaries. Study together the best ways of reconciling the real interests of the one and the other. If at times these interests seem momentarily divergent, is it perhaps not because one ceases to consider them with sufficient faith in the supernatural vision of the unity and the Catholicity of the Church?

In the same spirit of fraternal and disinterested collaboration you should have care, Venerable Brethren, to be solicitous for the spiritual assistance of young Africans and Asiatics who must live temporarily in your dioceses to pursue their studies. Deprived of the natural social

environment of their native countries, they often remain for various reasons without sufficient contact with the centers of Catholic life in the nations that have given them hospitality. For this reason their Christian life can find itself endangered, because the true values of the new civilization which they discover still remain hidden to them while materialistic influences deeply trouble them and atheistic associations strive to win their confidence. The present and the future seriousness of this state of affairs could not escape you. Thus, coming into contact with the cares of the missionary bishops, you will not hesitate to appoint some experienced and zealous priest of your diocese for this apostolate.

Another form of interchangeable assistance, certainly a great inconvenience, is adopted by some bishops who give permission to one or the other of their priests, even at some sacrifice, to leave their dioceses for a time and place themselves at the disposition of the Ordinaries in Africa. By so doing they do them an incomparable service, either to insure the wise and discreet introduction of new and more specialized forms of the priestly ministry, or to replace the clergy of those dioceses in the teaching of ecclesiastical and profane subjects where the latter are no longer able to carry on their tasks. We readily encourage such generous and timely initiatives. Such men, prepared and placed with prudence, could provide a valuable solution to African Catholicism in a difficult but hopeful time.

There is another form of help to missionary dioceses which, today, gives joy to Our heart, and of which We would like to speak in conclusion.

We refer to the effective task accepted by lay militants, acting principally within the framework of national and international Catholic movements, in performing a service to Christian missionary communities. Their cooperation requires dedication, modesty and prudence. But how precious is their help in those dioceses which must face new and urgent apostolic duties! With full submission to the Bishop of the place who is responsible for the apostolate, and in perfect collaboration with African Catholics who understand the benefits of such fraternal support, these lay militants offer to new dioceses the advantage of a long experience of Catholic and social action, as well as of all the other forms of specialized apostolate. They promote, furthermore—and this is not the least profit—the rapid insertion of local organizations into the broad network of international Catholic institutions. We felicitate them with all Our heart for their zeal in the service of the Church.

IV

CONCLUSION

Lead higher.

In addressing to you this grave and urgent appeal in favor of the African missions, Our thoughts—as you have well understood, Venerable Brethren—have never departed from all those of Our sons who consecrate themselves to the progress of the Church in other continents. All of them are equally dear to Us, especially those who are suffering the most in the missions of the Far East. Even though the peculiar circumstances of Africa have been the occasion for this encyclical letter, We do not want to end it without turning Our eyes once more to the totality of the Catholic missions.

To you, Venerable Brethren, pastors responsible for lands recently evangelized, who implant the Church or strengthen her position at the cost of great toil, We intend that Our letter bring you not only the testimony of Our paternal solicitude, but also the assurance that the entire Christian community, once more informed of the great proportions and difficulties of your tasks, stands more than ever before at your side to support you with its prayers, its sacrifices and the sending of the best among its sons. What matters the material distance which separates you from the center of Christianity! Are not the most valiant and exposed of the Church's sons also the most dear to her heart?

To you again—missionaries, priests of the local clergy, religious men and women, seminarians, catechists, lay militants, all apostles of Jesus Christ in no matter what distant or unknown place you may be—We renew Our expression of gratitude and hope. Trustingly persevere in the task undertaken, proud to serve the Church, giving heed to her voice, always more imbued with her spirit, united in bonds of fraternal charity.

What a source of consolation for you, dear sons, and what a certainty of victory is the thought that the obscure and silent struggle that you wage in the service of the Church is not yours alone, nor that of your generation or your people only. It is truly the perennial struggle of the entire Church, in which all her sons must determine to participate more actively, indebted as they are to God and to their brothers for the gift of faith received in baptism. "For even if I preach the gospel, I have therein no ground for boasting," the apostle of the nations said, "since

I am under constraint. For woe to me if I do not preach the gospel" (1 Cor. 9:16).

How could We not apply these energetic words to Ourselves who through Our Apostolic mandate, are established "a preacher and an apostle . . . a teacher of the Gentiles in faith and truth" (1 Tim. 2:7)?

Invoking, therefore, upon the Catholic missions the double patronage of St. Francis Xavier and St. Therese of the Child Jesus, the protection of all the holy martyrs and especially the powerful and maternal intercession of Mary, Queen of the Apostles, We address once more to the Church the imperious and victorious invitation of her Divine Founder "Put out into the deep!" (Luke 5:4).

Confident that all Catholics will respond to Our appeal with such ardent generosity that, through the grace of God, the missions will finally be able to bring the light of Christianity and the progress of civilization to the confines of the earth, We grant to you, Venerable Brethren, your faithful and to each and all of the heralds of the Gospel who are so dear to Us, with all Our heart, Our Apostolic Benediction as a pledge of Our paternal benevolence and of heavenly favors.

Given at Rome at St. Peter's on the feast of the Resurrection of Our Lord, April 21, 1957, the 19th of Our Pontificate.

PIUS PP. XII



The Meaning of Marriage

Moderns stand aghast at the duties assumed by the Catholic in marriage, and this is so because, in their eyes, marriage is meant for personal enrichment and aggrandizement. For us, however, the duties are understandable since marriage is both for social and personal ends in its orientation, but the social are in the ascendancy: marriage was made from the beginning for the race, and through the race for the individual—not vice versa as modern theories would seem to wish us to believe. *Rev. William F. Allen in the HOMILETIC AND PASTORAL REVIEW, April 1957.*

It is essential to remove the stone from the tomb in which men desire to bury truth and goodness. A new resurrection of Jesus is necessary, one which admits no more the lordship of death.

Easter Message*

POPE PIUS XII

ONCE again, a great multitude "of every tongue and people and nation" (Apoc. 5:9) fills this majestic square, which seems, dear Sons and Daughters, to draw you together and unite you all. And with you, there are present in spirit millions of others of the faithful, listening attentively to Our voice.

A new light shines in your eyes; your hearts throb with a hymn of joy and glory; thousands upon thousands of voices are singing it, organ melodies accompany it, the pealing of bells sends it forth through the air over mountain and valley. Easter is here. It is the day that the Lord has made for our exaltation and our joy: "*Haec dies quam fecit Dominus; exultemus et laetemur in ea*" (Gradual, Mass of Easter Sunday).

Our Blessed Lord knows how much We desire to enter into every home, to traverse the length of every hospital ward, to pause in blessing beside every cot, to bend down in tenderness over every suffering. We would like to be able to free each one from every fear and to give peace to all, to fill all with joy. It is impossible, alas, to do everything that We long to do; and therefore We are limited to addressing you, to passing on to you—as We have done on other occasions—some thoughts aroused in Our heart as We meditate.

*April 13, 1957.

The Paschal Hymn

The echoes of the Paschal hymn have barely died away, and we have still in mind a particular refrain lingering among the many which run through, are woven into and have their setting in inspiring melody. After the invitation to rejoice, addressed to the heavenly choirs of angels, to earth, to our Mother the Church, to all nations, the attention of the liturgical hymn is fixed on the night which preceded Our Lord's Resurrection. True night: a night of suffering, anguish, and darkness; and yet a night of blessing, "*vere beata nox*" for it alone deserved to know the time and the hour in which Christ rose from death; but, above all, because of it was written "the night shall shine bright as the daytime"—"*et nox sicut dies illuminabitur*." A night which was preparing for the dawn and the splendor of a day of light: an anguish, a darkness, an ignominy, a passion which were preparing joy, light, glory, resurrection.

Reflect, dear children, on what happens during a night of storm. It seems as though nature is overthrown and come to her final hour, devoid of hope. The bewildered wayfarer has not even the feeble light of the distant stars to regain confidence and direction; plants, flowers, all that throbs with life, are enveloped in darkness, a darkness as of death. How will it be possible to evoke once again song and fragrance? All effort appears useless: Objects are unrecognizable in the gloom, the path cannot be found, words are lost in the fury of the storm.

Yet all the elements remain: In the very clods of earth there is a quivering of expectancy; the seeds groan in travail; the birds of the air, though longing to launch themselves into untrammelled flight, have folded wings. But nothing can stir.

Look, however, towards the east. A faint glimmer of light appears; the roll of thunder dies away, the wind scatters the clouds and the glittering stars appear: It is dawn. The traveler halts; a smile breaks over his tired countenance while his eye burns with the light of hope. The sky takes on a crimson hue; in rapid succession there follow colors which gradually turn to natural light. A final thunderclap, a quivering, a lightning flash; the sun appears. A shudder passes through the earth; life is restored; a song is heard.

Likewise, the night which preceded the Resurrection of Christ was a night of desolation and mourning; a night of darkness. His enemies were satisfied that they had finally enclosed in the tomb the "seducer of the people." The Shepherd had been struck, the little flock had been dis-

persed. In desolation, in anxiety, the friends of Jesus were forced to hide themselves for fear of the scribes and pharisees. Christ is in the tomb. The lifeless remains lie on the cold rock, and His whole Body is still marked by wounds; the lips are silent. What now remains of His words which knew how to encourage, strengthen and enlighten; words so full of nobility and wisdom? Where are those commands He gave to the winds and the tempests? Where His ability to escape the diabolical snares of His enemies, and to face with courage their furious attacks? Where that power to heal the sick, to raise the dead to life? All (to outward appearance) is finished. And there were buried with Him in the tomb not only the ambitious plans of the few, but also the more modest hopes of the many. All is finished. Men go there murmuring; and in their voice is the note of a sadness without hope. And the facts seem to answer: All is finished.

And yet, if a man could have looked beyond the stone which sealed the tomb, he would have had the impression that the eyes of Christ were not closed in death, but in sleep. There was no trace of corruption in His members, and His face still bore clearly visible the signs of more than human beauty and of his infinite goodness. After death, the Body of Christ, like His Soul, remained united to the Word, to the divinity which lives and works in those members. A short distance away, mid the silence of a tiny dwelling, there burns a flame of faith which was never extinguished: with confidence unshaken, Mary awaits Jesus.

And behold! The earth trembles; the Angel descends from heaven and rolls away the heavy stone which sealed the tomb, and takes his place upon it, majestic and serene. The soldiers take to flight, and abruptly convey to the enemies of Christ the first proof of their withering defeat. At long last, the dawn.

Mary Magdalen is about to go in haste, almost without knowing whither, drawn by a love which admitted no delay and permits no reflection. See her, acting on the spur of the moment, almost dazed in the presence of Our Lord, Who greets her with infinite tenderness. The holy women, their hearts aflutter at the message given by the angel, also meet Jesus, and hasten to the Apostles to proclaim the Resurrection, to make them sharers in their own joy and peace. Meanwhile, Peter has had from the Lord an intimate token of the certainty of his pardon. Jesus enters the supper room through closed doors and finds the Apostles. He comforts and calms them; He leaves them His peace.

He later returns to revive the wavering faith of Thomas. Eight days before, on the road to Emmaus, He had accompanied two forlorn disciples, and had revealed Himself to them in the act of the breaking of bread.

Night is past; with it past the anguish and the dread; the doubts are scattered; the darkness had received the light; hope has returned, and with it, certainty; once again the sun shines, the festal hymn rises. "*Resurrexit, Alleluia!*" (He has risen, Alleluia!).

The New Night

In like manner do We wish, most dear children, that another night—the night which had descended on the world and now presses on men—may soon see its dawn and be bathed in the rays of a new sun.

We have several times drawn attention to the fact that men, of every nation and every continent, have been forced to live, confused and anxious, in a topsy-turvy world. Everything has become relative and provisional because efficiency and hence effectiveness are lacking. Error, in well nigh countless forms, has made slaves of the intellects of men, for all their great gifts, and evil habits in every form have reached such degrees of precocity, impudence and universality as to arouse serious misgiving in those who have at heart the destinies of the world. The human race seems like a body, infected and wounded, in which the blood circulates with great difficulty, since individuals, classes, and peoples persist in remaining divided and consequently without social intercourse. And when they do not ignore each other, they hate each other; they plot against, struggle with and destroy one another.

But even this night in the world shows clear signs of a dawn that will come, of a new day receiving the kiss of a new and more resplendent sun.

A Changing World

Meanwhile, in the world, under Providence, there are about to be multiplied methods for the fuller and freer development of life. While the discoveries of science broaden the horizon of human possibilities, technical development and organization render such conquests effective by putting them at the immediate service of man. Nuclear energy has, in fact, already opened up a new age. Houses are already lighted by the use of energy flowing from the application of nuclear fission, and the days seem not far distant when cities will be lit and machines driven by

synthetic processes similar to those to which the sun and the other planets have been giving heat for many millions of years.

Electronics and mechanics are in process of changing the world of production and labor through automation. Man becomes thus ever more master of his works, and sees his labor endowed with an improved quality and skill. Means of transport link in a single network one point to another of the earth, which can be encircled at a speed greater than the apparent movement of the sun. Missiles cleave a path through the depths of the skies and artificial satellites are about to startle space with their presence. Agriculture, by means of nuclear chemistry, multiplies the possibility of feeding a human race much more numerous than that of today, while biological research daily wins ground in the battle against the most terrible diseases.

And yet all this is still night. Night, indeed, full of groaning and hope, but night. Night which could also, even unexpectedly, become engulfed in storm, if occasional flashes of lightning should appear, and the crack of thunder be heard. Is it not perhaps true that science, technology and organization have often been sources of terror to men?

They are, therefore, not more certain now than in the past. They see clearly that no progress, taken by itself alone, can make the world come to birth again. Many already are beginning to perceive—and admit it—that this night of the world has come about because Christ has been rejected; because they wished to exclude Him from family, cultural and social life; because the people have risen up against Him; because He has been crucified, and rendered voiceless and motionless.

And there are a great number of souls, courageous and eager, aware that such a death and burial of Christ was possible only because among His friends was found one who denied and betrayed Him; and there were many who fled in confusion before the threats of His enemies. These souls are aware that timely, harmonious and organized action will change the face of the earth, bringing to it renewal and improvement.

It is essential to remove the stone from the tomb in which men desire to bury truth and goodness. A new resurrection of Jesus is necessary, a true resurrection which admits no more the lordship of death. "*Surrexit Dominus vere*" (The Lord has risen indeed) (Luke 24, 34); "*Mors illi ultra non dominabitur*" (Death shall no longer have dominion over Him) (Rom. 6:9).

In individuals Christ must destroy the night of mortal sin with the dawn of grace regained.

In families, the night of indifference and coolness must give way to the sun of love.

In workshops, in cities, in nations, in lands of misunderstanding and hatred, the night must grow bright as the day; "*Nox sicut dies illuminabitur*"; and strife will cease, and there will be peace.

Come, Lord Jesus!

The human race has not the strength to move the stone which it has itself fashioned seeking to impede Thy return. Send Thy angel, O Lord, and make our night grow bright as the day.

How many hearts, O Lord, await Thee! How many souls are longing for the hastening of the day in which Thou alone wilt live and reign in their hearts! Come, Lord Jesus!

There are numerous signs that Thy return is not far off.

O Mary, who hast seen Him risen; Mary, from whom the first appearance of Jesus took away the unspeakable anguish produced by the night of the Passion; Mary, we offer the first fruits of this day to thee. To thee, spouse of the Divine Spirit, we offer our heart and our hope. Amen.



Warning from Ceylon

China realizes that the struggle for Asia is primarily a battle for men's minds and hearts. And Communist China's weapon is double-edged. She is out to capture the nationalist movements, to appear as a great champion of freedom, the greatest enemy of colonialism, and the natural leader of communism in colonial areas. At the same time she radiates power. While the situation in East Europe, under Russia, becomes fluid, the position in China is becoming more stable. In these circumstances the Communist leaders are able to give more attention to spreading communism in the decisive areas of the world. Their power glows like a radiator and its warmth, like the warmth of the Soviet hydrogen bomb, penetrates to every Asian mind where it produces, in its most damaging form, the belief that it is safer to be with the Communists than against them.—*Ceylon MESSENGER, February 25, 1957.*

To the Bishops the Catholic press will give obedience. But, in questions in which the Church has not pronounced judgment, let there be free discussion. Let no one challenge another's loyalty simply because he does not agree.

The Catholic Press*

POPE PIUS XII

WE ARE sincerely grateful to Our Venerable Brother, the Honorary President of the Catholic Press Association in the United States, for the pleasure of addressing this annual meeting of its members. We welcome the opportunity to say a word of praise and encouragement for those who are most certainly in the forefront of the champions of Christ's cause in your country.

In these days and in a country where freedom of the press is established by law, it should not be necessary to insist on the importance of a Catholic press. The power of the written word is being challenged today by other modern arts of communication; yet none will deny the heavy pressure still exercised by the press on molding habits of thought, that would first weaken, then subvert the principles of Christian belief and correct moral conduct. The very freedom possessed, as you know full well, increases the danger, which only an enlightened and courageous public opinion can avert or lessen. Your associated newspapers, magazines and reviews both weekly and quarterly, as well as the increasing number of books authored by Catholics, have the noble and truly pa-

*An address to the 47th Annual Convention of the Catholic Press Association, St. Louis, Mo., May 14-17, 1957.

triotic task and ambition to help that public opinion to find and hold to the path of truth and justice and, let Us say it simply and honestly, holy living. If you succeed in this, you will have made a momentous contribution to the peace, prosperity and power for good of your beloved country.

Obviously the influence of the Catholic press will be in proportion to the influence and number of its readers. And here, before this assembly, We would like to make a fervent, paternal appeal to the Catholic Colleges and Universities throughout the land. With Our own eyes We have seen many of your imposing institutions of learning, and have stood in admiration of all they tell of the faith and generosity of your people and of the self-dedication of the Clergy and Religious Orders and Congregations, whose unremitting application to study, research and lecturing sustain them at their high level of scholarship. Is it not right to expect that the students and graduates of these schools should be a chief support of the Catholic press and literature? Are they? Much is done, We are sure, to guide the students' taste in reading; and if at the same time they were brought to realize the responsibilities which await the Catholic laity today and their consequent need to deepen by continued study their understanding of the Faith, which is their most precious legacy; if they grasped the nature and magnitude of the issues at stake in the perennial struggle that the Church has to wage in the face of those who through ignorance or evil-minded enmity revile and misrepresent her and her teachings, would they be languidly gravitating to light, trivial reading? Would they not rather with a more robust mentality turn with an eager sense of chivalry to the best Catholic sources of information and instruction?

Here the Catholic press purports to offer them the necessary guidance and leadership. We submit, that success in this lofty apostolate will make three demands on members of your Association. First, they must show their competence, acquired through serious study and a sure grasp of the fundamental principles of Christian philosophy and theology, and made evident by the clear and cultivated expression of sound judgments concerning the important problems of the day. Secondly, they must reflect in what they write the unity, the oneness of the Church in her faith and moral teaching. It was to His Apostles and through them to their successors, that Christ Our Lord confided the truth He came on earth to impart to men. Hence the teaching office in

His Church, as all know, belongs to the Bishop of Rome, His Vicar on earth, for the entire body of the faithful, and to the several Bishops for the group of members of the Church confided by that Vicar to their pastoral charge. Now in carrying out their grave obligation of teaching, the Bishops will enlist the help of priests and also of the laity, whose warrant for teaching, however, will always derive not from their personal eminence in learning, but from the mission entrusted to them by the Bishops. To them the press, as all the faithful, will give loyal obedience. But in regard to questions in which the divinely-appointed teachers have not pronounced judgment—and the field is vast and varied, saving that of faith and morals—free discussion will be altogether legitimate, and each one may hold and defend his own opinion. But let such an opinion be presented with due restraint; and no one will condemn another simply because he does not agree with his opinion, much less challenge his loyalty.

This desired bond of union assured and sealed by justice and charity, will be unbreakable if—and this is the third demand made upon your members—all are ever conscious of the one, sublime goal each and everyone of you is striving to gain: the spread of Christ's Kingdom of Truth and Salvation among men. That goal is in the divine order of creation. You who aim at it have a character that sets you apart from ordinary writers. The concrete problems, not of an ideal world, but of this world in which you live here and now and toil, call for solutions, and you must grapple with them; but no solution, you know, will be adequate or safe that is not contained within the bounds clearly traced by Infinite Truth and Goodness. One's inward vision then must be lifted up from the dark, confusing complexities of a passing world, to keep steadily in view the sheer, white light of eternity. The Catholic Press is offered and consecrated to God, with the prayer that He may deign to use it as a fit and effective instrument to open up to all men and to make easier for them the way to eternal life, which divine Wisdom has said is knowing Him Who is the one true God, and Jesus Christ Whom He sent.

To Our Venerable Brother, your Honorary President, to all Our Venerable Brothers whose pastoral zeal guides and promotes the Catholic press, to all the members of your Association and their dear ones at home, from a heart filled with joy for your devotion and success and with paternal affection We impart the Apostolic Benediction.

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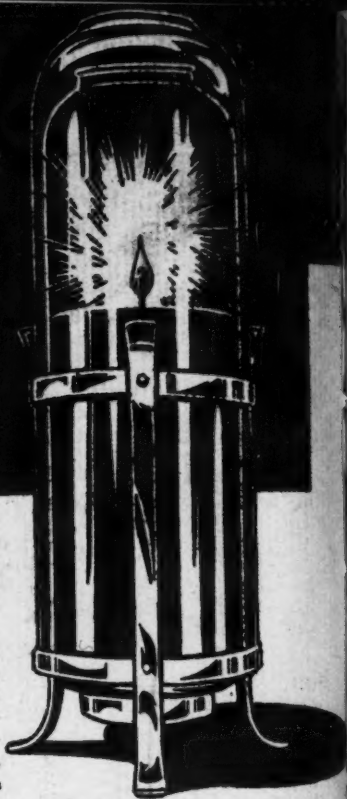


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